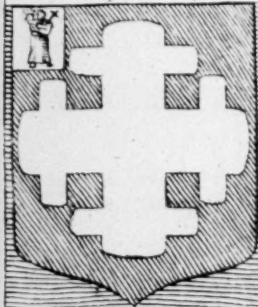


The Arms of Glaston-
bury Abbey.



A Benedictin Monk.

ABurns. sculp.

THE
HISTORY
AND
ANTIQUITIES
OF
GLASTONBURY.

To which are added,

(1.) The Endowment and Orders of Sher-
rington's Chantry, founded in Saint
Paul's Church, London. (2.) Dr. Plot's
Letter to the Earl of Arlington con-
cerning Thetford.

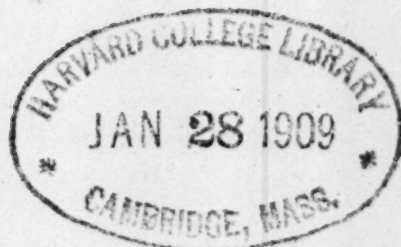
To all which Pieces (never before Printed) a
Preface is prefix'd, and an Appendix subjoyn'd,
by the Publisher

THOMAS HEARNE, M.A.

O X F O R D,
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of New York City

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The Publisher's
P R E F A C E.

§.I. **T**HO' the Vulgar are generally uncapable of judging of Antiquities, yet there are hardly any of them, but are very attentive, when Things of this nature are talk'd of, especially if the Discourse happens to be of the Church of which themselves are Parishioners. Hence 'tis, that there are so many odd Stories of the Original of some Churches,

The Vulgar however illiterate, are nevertheless much affected with Stories about the Antiquity of Churches.

Churches, and of their being translated from one Place to another. Whatever Foundation there might have been at first for such Stories, they have, however, been mightily improved by the constant Additions that have been made to them, as cannot otherwise but happen, when History is only convey'd by Tradition. There is not the least probability in some of these Stories; and yet the most incredible of them are oftentimes listened to with greater Attention, than to the most rational and solid Discourses in Divinity. A Thing so well known to our first Reformers, that they would often
bring

bring Stories into their Sermons, on purpose to draw their Parishioners to Church, who were otherwise more ready to stay away. The Story of Tenterden Steeple is famous.

§.2. The older any Church happens to be, so much the more earnest are the Vulgar (as are also Persons of a better Education) in listen-

Especially if they prove Mother-Churches. The same Emulation, with respect to Antiquity, between different Nations.

ing to Stories that are raised about it, especially if it proves to be a Mother-Church, or hath the Reputation of being so. The Inhabitants of Bladon value themselves mightily, because of their Church's being the Mother-Church to Woodstock; and the Inhabitants of Blewbery

b

in

The Publisher's

in Barkshire brag of their Church's being the Mother-Church to Newbury, for which, nevertheless, they have no other Grounds than some very uncertain Reports, that deserve very little Credit, tho' it must be allow'd, that the Church is older than that of Newbury, and is mentioned as considerable in Domesday Book. And as there is a strange Emulation among the Vulgar about the Antiquities of particular Churches, so there is also as great a one with respect to the Antiquities of particular Nations. The Irish prefer themselves on that account to the English and Scots, as do likewise the

the Welsh. And the Scots, tho' they plainly had their Original from the Irish, yet are very unwilling to yield themselves inferior to the Irish (or even to the English and Welsh) in any Thing. The Contentions between the English and Scots, about this Particular, may be seen in the genuine Fordun, that I lately published; and more of the same kind may be read in the interpolated Fordun, when one of the Scottish Nation shall set him out, where will also appear abundance of Railing against the English, and very indecent and unbecoming Language against Edward I. So that even Men of Litterature

have been induced likewise to engage in behalf of the Antiquity of a Country or Town, tho' oftentimes they have had no better Supports, than such Histories as Alfred of Beverley or Geffrey of Monmouth (in which there is a great Mixture of Fable) or, at best, such as the Brittish Chronicle, now in MS. in Jesus-College Library in this University. Old Oliver Mathews, when ninety five Years of Age (the same Age with the famous Artabazus, when he was so very kindly and respectfully receiv'd by Alexander the Great¹) could write² in behalf of his Countrymen the Welsh, and

1. Q. Curtius, f. 81. b. Edit. Antv. 1584. 8vo. 2. See my Appendix to this Work, Num. I.

take up with Geffrey's accounts, as could also old Dr. John Cay, right famous for true Learning, enter into Dispute with a profess'd Antiquary in behalf of the Antiquity of the University of Cambridge before Oxford, tho' he had no better Voucher than Cantalupe, whose Book I first published very lately at Oxford¹, on purpose that the learned World may judge, how very weak an Author he is, and that they may, withall, see how very partial in this Point that otherwise very great Man Dr. Cay was, in insisting upon Arguments drawn from so strangely Romantick a Writer.

1. At the End of *Thomæ Sprotti Chronica.*

The Vulgar very ready to forget the History of Churches, if they happen to be destroyed. In such Cases learned Men are also sometimes puzzled.

§. 3. And yet, notwithstanding the eagerness of the Vulgar in harkening to Stories, relating to the Parochial Churches, to which themselves particularly belong; when such Churches fall or are destroyed, they soon forget what they had been, or even what Benefactions had been made to them. The Church or Chapell of Tubney, half a mile from Bessilfleigh, near Abbingdon in Berks, was standing in Mr. Leland's time, tho' there be nothing remaining of it at present; and the Inhabitants thereabouts are so very ignorant of it, that they do not so much as know, that

1. Itin. Vol. VII. p. 61.

here

here was a consecrated Place, but from the Sinecure that belongs to Magdalen-College in Oxford: and they know still less, that there had been a Village there, which, however, Mr. Leland assures¹ us there was, and, withall, observes, that by it was a Manour Place, tho' clean down even in his time. There is a vast Number of the like Villages and Parochial Churches, of which the Vulgar can give no account. They are likewise as great Strangers to many of the Religious Houses, and the Churches and Chapells that appertain'd to them, tho' sometimes they give true Conjectures from Humane Bones dug up

1. Ibid.

up where they stood. Nay not only the Vulgar, but learned Men are oftentimes puzzled about them. Hence there are some Confusions in the Monasticon, and several other Books of the same kind. I refer to Leland's Itinerary¹ for what I have said about the Nunnery of Littlemore or Sandford; but shall observe in this Place, that the Minshery, Minchery or Minchion Ree, (of which I shall exhibit a Prospect, at the End of this Book², as I had it taken this Year 1722.) belongs to the Powells of Sandford, being purchased³ by an Ancestor of them

1. Vol. II. p. 91. and Vol. IX. p. 168. 2. See my Appendix, Num. 5. 3. E Codice MS. penes amicissimum virum Joannem Powell, de Sandford, Armigerum.

Preface.

xvii

in the third Year of K. Edw. vi.
of Sir John Williams (after-
wards L^d. Williams) of Thame;
which Sir John had bought it of
Dr. Owen of Godstowe, who had
bought of K. Henry viii. what-
soever belong'd to the Priory
of Littlemore (commonly call'd
the Minchery) in the Counties
of Oxford and Berks. Here I
have several times seen the
Ruins of many Buildings, of
which the Church or Chapell
(now quite destroy'd) was part.
The Refectory (commonly call-
ed the Hall) in the North Part
of it is still standing, tho' much
altered, and divided now into
more than one Room. In the
said Refectory or Hall is a
c strange

strange old Table, (about 13. Foot 10. Inches in Length, and about two Foot 8. Inches in Breadth,) now almost decay'd, which was certainly the Table that the Nunns us'd to dine at in common, with the Priorefs. The last Priorefs that dined at it, was Katherine Wells, the last Priorefs of the Minchery, which is one of those Religious Houses that were dissolv'd by a Bull of Pope *Clement* VII. in 1524. and granted by King Henry VIII. to Cardinal Wolsey Arch-bishop of York, toward the erecting of two Colleges, one at Ipswich, and the other at Oxford. I am told, that this Table is still us'd now and then at Harvest-Homes and Sheep-

Preface.

XIX

Sheep-Shearings, and that many Coffins and Bones have been found on the North (and the North West) Side of the House. I was shewn one Stone Coffin on Febr. 23. 1721. It lyes East and West. It was discovered a few Years since. They told me, that there was a Skull found in the West End of it. I ask'd them, what they did with this Skull? They said they put it into the Coffin again. I commended them for it, adding, that I took it to belong to one of the Prioresses that had been buried in this Coffin. Since that time I perceive, that they are more carefull of this Coffin. For when I walk'd thither on April 24.

1722. I found it quite covered, and they seem'd to have some Awe, after they understood how holy the Ground is where it lyes: and yet notwithstanding the Ground is strangely trampled upon by Cows, Horses, &c. and one Part of the North End of the House is turn'd into a Stable. On the West Side of the whole Building is a distinct House, that hath a strange odd Chimney; but this (all but the Chimney, which seems to be of the Age of Hen. vii.) is of a late Erection (and was not long since a Dary House) being built out of some of the old Ruins, the Nunnery Kitchen having been here in old time, as the Pidgeon-House,

House, still more Westerly, was built out of other Ruins. There is a Barn on the North East end of the House, at a little Distance from it, in which I have been often inform'd Coffins have been dug up. This is also a late Building (made out of other Ruins) but I believe the Chapter-House stood in the very same Place. However this be, without doubt here was a Building, that joyn'd to the Church. There is a little Stream runs on the West Side of the whole stack of Building, that they call the Brook, but 'twas formerly call'd the Rhee. So that Minshery, Minchery, or Minchion Rhee, is the Rhee or Brook of Minchions

ons or Nunns, and the Place may properly be stil'd *Nun-Brook*. This Minchery (which us'd to demand of the Abbey of Abbington a good Piece of Roast Beef for every Sunday in the Year) hath certainly been very pleasant, and hath been formerly well wooded, and as there were many fine Walks and devout Recesses at it, so they were all shaded and beautified with many pretty Arbours, for the Diversion and Recreation of the Nunns. Many Fish Ponds have been there, of which some yet remain, as there are also some Shaws, which, however, are but a very poor Indication of what it hath been in former Ages.

Preface.

XXIII

Ages. Even the present Inhabitants of Littlemore talk often of Relicks being dug up at the Minchery, but then few of them know, that it belong'd to Nunns, and are, as it were, utterly Strangers to it's ancient State, when it was in it's Prosperity, and receiv'd the Daughters of some of the best Quality. 'Twould be endless to insist upon other Places, where there is the same Ignorance; and yet I cannot but remark, that, perhaps, the old Chapell, commonly called *Champ's Chapell*, (from one Champ, to whom it now belongs) at East-Hendred in Berks, is that which appertain'd to the Priory of Noion or *de Novo Mercato*,

cato, which was a Cell of Benedictines to the Abbey of S. Ebrulf in Normandy, & after the Suppression of Alien Priories, was given by K. Hen. v. to his new erected Monastery at Sheen. This is certain, as I find by an old authentick Writing, shew'd me by a very worthy friend, that the Priory of Noion had Lands in East-Hendred, and East-Hendred was once (even so late as the Suppression of Monasteries) a considerable Market Town, the Market being kept every Week upon Tuesday: as it was also famous for two Fairs yearly, the one called St. Augustin's Fair, which began the 24th. of May, two Days before, and lasted till

till the Day after, the Festival ;
the other called St. Catherine's
Fair, beginning the 23^d. of
November, two Days before,
and continuing to the 26th. the
Day after, the Festival. But, it
may be, in this great uncertain-
ty, others will rather think, that
the Chapell of Noion was that
old Chapell (above 11. Yards in
length, and a little above six
Yards in breadth) which is si-
tuated between East-Hendred
and West-Hendred at Sparsholt
Court ; which Chapell is intire,
tho' it be turned into a Pidgeon-
House, and the Windows are
stopt up. But notwithstanding
I am inclin'd to Champ's Cha-
pell, yet I will determine nei-
d ther

ther way, but will leave the matter to such as have old Writings to clear the Point.

In order to prevent Forgetfulness, Registers had been very requisite. In some of our Parochial Registers since the Reformation momentous Passages are put down, tho' the keepers were not oblig'd to do so by the original Orders.

§. 4. Now since People are so apt to forget what those Churches had been, and what relates to them, that are once destroy'd, 'tis pity that all remarkable Historical Facts about them had not been recorded in Registers. As this would have been very pleasant to the Readers, so it would have been an Act of Gratitude. The Egyptians, famous for all Sorts of Learning, were curious about their Registers. Had it not been for them, Pomponius Mela (who flourished in the time of Claudius Cæsar)

far) could not have known so much about the Egyptian Antiquities. He tells' us, that they had three hundred and thirty Kings before Amasis, and that they reckoned above thirteen thousand Years, appealing for this not to uncertain Tradition, but authentick Chronicles. Nay he notes ² farther, that it appear'd from good Records, that in the time the Egyptians had continued, the Starrs had four times altered their Courses, and the Sun gone twice down where it now riseth; and that in the Reign of Amasis they inhabited twenty thousand Cities, which Number was strangely diminished

1. L. 1. c. IX. 2. Ibid.

in Mela's time, tho' even then they had very many, as the Number of Cities and Towns is likewise much decreas'd in our own Island. Had it not been for Registers, we had had much more imperfect Relations of the Roman Affairs. That industrious People were carefull to have their Transactions recorded not only in Parchments, but in Stones. The *Fasti Capitolini* is a noble Monument. Pompey the Great's Triumphs were cut in Stone, and placed in a Temple. And indeed Temples were proper Places for Records, there being more Security for them there, than in Places that were not sacred. In our own Country
we

we know little of the Roman Affairs but from their own Writers. And what was done in the Saxon Times is still as scanty; and yet 'tis from the Saxon Annals, that we learn¹ this very material Circumstance, *viz.* that the Romans, upon their leaving Britain, hid a great Part of their Treasure under Ground, in the Year of Christ 418. The words of the Annals are: An. CCCCXVIII.

Ðær Romane ȝeromnodon eal þ̅ ȝoldþroþ̅ þe on Brytene ƿæron. 7 ȝume on eorðan ahyðdon. þ̅ hȳ nænig mon ȝiððan fīndan ne meahȝe. 7 ȝume mid him on Gallia læddon.

Where the expression *ȝoldþroþ̅* referrs to their Silver and Brass, as well as their Gold, Money; nay it takes in their Wealth of another kind, not even exce-

¹. Chron. Sax: p. 10.

pting the most curious of their tessellated Pavements, of which there was a famous one at Water-Eaton, near Oxford, in the Year 900. as appears from Hemming's Chartulary of the Church of Worcester. Indeed William the Conqueror's Survey is an admirable Register. But then 'tis chiefly for the State of the Nation in his Reign, not what it was before. We learn from it, what Churches were then among us, but not what Havock had been made. It must be allow'd, that the Monks kept good Registers for their particular Religious Houses, which, however, seldom take notice of the several accidents happening to
Paro-

Parochial Churches. There should have been distinct Registers for such Churches, and great care should have been taken about preserving them. After the Reformation proper Orders were taken for Registers in Parochial Churches, but such Registers were designed particularly for Births, Burials and Marriages. And yet sometimes the keepers of them have been so provident, as to put down other momentous Things, an instance of which we have in the Registers of Thatcham¹ in Berkshire, and of Haukshead² in the County Palatine of Lancaster.

1. See my Appendix to this Work, Num. II. 2. See my Appendix, Num. III.

And

And I have heard of a remarkable Controversy relating to Temple Lock, by Great Marlow, decided from the Register of Bisham in Barkshire. The Question was, whether it had been a Lock in old time? Upon which the Parish Register was produced, in which 'twas mentioned as a Lock near the Beginning of Queen Elizabeth's Reign. For it appear'd from thence, that one John Hampshire Bargeman was buried in Bisham Churchyard, and entered thus in the Register: John Hampshire drowned at Temple Lock¹. The Judge (before whom the Matter was try'd) was Lord Chief Justice Holt, who

1. See my Appendix to this Work, num. IV.

commended them for keeping
so good and exact a Register.
The Lock, it seems, had been de-
stroy'd in the War time, and
built up again afterwards, at
which some People were dis-
turb'd, and therefore the Barge-
masters refus'd Payment, saying
'twas an Innovation, and there-
upon a Suit commenc'd, and
'twas given (as I have observ'd)
in favour of a Lock, by virtue
of the Note in the Register.

§. 5. Were such old Re-
gisters (as I have been
speaking of,) now to be
found, I am perswaded,
that we might learn from
them, what dependence in old
time our other Churches had

It is probable, that
the Dependence of
our other Churches
upon Glastonbury
might be learned, if
the first Transacti-
ons had been re-
corded in old Re-
gisters.

e

upon

upon the Church of Glastonbury. Who can doubt, that they were subject to that Church, who considers, that Glastonbury was the Mother-Church of all the rest? There are a great many Registers of Glastonbury now remaining, in which several Churches are mentioned to be subject to it; and some things of the same kind may be gathered from Pope Nicholas's *Valor Beneficiorum*. But then what we chiefly desire is wanting in all these Registers, and that is the very first State of all those Churches that depended upon Glastonbury. I do not question, but they were all at first very small, not bigger than the Church

Church of Glastonbury. Nor can I think, that the Materials, of which they were built, were more considerable. The first Christians had no Pride, and their Oratories and Churches, tho' decent and neat, were nevertheless small, and true Emblems of their Humility. And they were imitated by many some hundreds of years afterwards. Upon which account 'tis that we read¹, that the first Church of Durham was made only of a Parcel of Rods, being very small, and built by Aldune Bishop of Cunecacestre, or Chester upon the Street. For ought I know, even in Ireland and

1. Leland's Coll. Vol. II. p. 330.

Scotland they took a Pattern for their Churches from this of Glastonbury. This I find, that 'the old Irish Buildings were made of Rods and Turffs, and that the first Irish Man, that began to build of Stone and Morter, was Malachias O-Mongair, Arch-bishop of Armagh. But 'tis probable this matter will be set in a clearer light, when Mr. Connor's Edition of Dr. Keatin's History of Ireland shall come out, a Work never yet printed, notwithstanding there be several MSS. of it, one of which is in Bodley.

1. Sir James Ware's *Disqq. de Hibernia & Antiquitatib. ejus*, Ed. primæ, pag. 95.

Preface.

XXXVII

§. 6. The fame of fuch holy Men as Jofeph of Arimathæa and his Companions, in a fhort time made Glastonbury fo very eminent, that nothing was more talked of in this Part of the World. Nor did the Smallnefs of the Church prove any hinderance to the conftant Refort that was made hither. As it was an Argument of their Humility, fo it made the Place look the more venerable, and all, that were any ways inclin'd to Christianity, had very ftrong Defires of feeing that Ground, where that holy Man that buried our Saviour vouchsafed to fettle, and to choofe to have his Bones laid in. 'Tis incredible

Much Refort formerly to Glastonbury, and many Contributions made to the Place.

quitatib.

§. 6.

credible what a vast Concourse of People daily flock'd hither, and those too Persons of the highest Quality, as well as those of the lowest and meanest Extraction; insomuch that at length here was rais'd a most magnificent, large Church, and a Monastery, in all respects, answerable, the Nobility and others striving to outdo one another in Contributions. It may be, all that they did will be condemn'd in a loose Age as altogether superstitious. For my part, I am as far from what is really Superstition as any one; but if every thing, that was done by our Ancestors, be run down as such, I am afraid that little
Reli-

Religion will be found at last, and that in time there will be no more left remaining of our Churches, than there is of our Monasteries; especially when we see some, and those too Men of Figure, that are for throwing out of the Roll of holy Men and Women several, that were celebrated for their Piety and Virtue, purely because there are either some Inconsistencies in the Chronological Part of the Accounts of them, or else because a more than ordinary respect is, even to this day, paid to their Memory.

§. 7. This Place being, therefore, every where in such great Repute, 'tis no wonder,

Many of the Effigies on ancient Tomb-stones excellently well done.

der, that vast numbers of the highest Quality and of the greatest Dignity, besides such as belong'd to the Monastery, were buried at it. Many of them had Inscriptions also to their Memory, and upon several of the Brass Plates, that contain'd those Inscriptions, there were the Effigies of the respective Persons represented. Which thing I the rather take notice of, because the Effigies upon Tomb-stones are often neglected, and overlook'd, as of little or no value, whereas sometimes they are excellently well done, and for that reason alone (were there no other) they ought carefully to be preserv'd. John Harewell's (Bishop

shop of Bath and Wells *temp. E.*
3.) was a very good one¹, and so
were many besides that are now
quite gone. And 'tis among such
Effigies, that we ought to rec-
kon the Images of cross-legg'd
Knights, as they are called, and
of some others that are to be
found in some Churches. Of this
kind are the Effigies of two
Knights that lye buried in the
Church of Shevioc in Corn-
wall, and one of their Ladies by
her Husband's Side. The Tradi-
tion is², that these two Knights
are Father and Son, and of the
ancient Family of the Dannes
(who inhabited here, and to

1. Godwin de Præf. p. 430. 2. Carew's Survey of Corn-
wall, f. 108. b.

f

whom

whom by Inheritance the Place belong'd;) that the Son being slayn in our Wars with France, was from thence brought home to be here interred; that one of the said Dannyes Ancestors undertook to build the Church, and his Wife the Barn adjoyning, and that, casting up their Accounts, upon finishing of their Works, the Barn was found to cost three half Pence more than the Church; which might well happen, it being a great Barn, such another as the famous Barn of Choulsley Farm (near Wallingford) in Berks, said by many to be the biggest Barn in England. I wish this Observation may excite Persons of Curiosity, to

to be more diligent in their Travels in remarking such Effigies. By that means we may be able to improve our Knowledge in many Points of Antiquity. I know, that the putting Effigies on Brass Plates is now disus'd, and another pompous Custom is come in it's Place. But it was continued for some time after the Reformation, as might be shew'd in several Instances. But I will leave Particulars to future Industry, and will mention only one here, and that is the Effigies, on a Brass Plate in Magdalen Parish Church in Oxford, of a great Musician, Astrologer, Physician, and Geometrician, who tho' he were Fellow

of Merton-College, and so great a Scholar, and indeed one of the Worthies of the University of Oxford, (for he was, withall, a most virtuous, charitable Man) yet he is not taken notice of either in the genuine, or the spurious Edition of *Athenæ Oxonienses*. His Name was William Smith, and under his Effigies (which I shall print at the End of this Book) there is the following Epitaph:

En jacet hic Smithus, præcellens, arte
magister,

Artibus ingenuis qui decoratus erat.
Musicus, astrologus, medicus, geometra
celebris

Hic fuit: hunc unum credo fuisse σοφόν.
Credo fuisse σοφόν. nam cunctas calluit
artes.

Artes hunc Musæ perdocuere novem.

i. See my Appendix, Num. VI.

Mer:

Preface.

XLV

Mertonensis erat socius, cum disceret illas :

Inde abiens multis causa salutis erat.

Arte ferebat opem: sed opes non clausit in arca.

Parca sibi, miseris sed bene larga manus.

Sic mundo vixit, semper moriturus ut esset:

Sic vita cessit vivat ut usque Deo.

Sara tegunt corpus gelidum, sed mens petit
astra:

Gloria virtutis funere nulla perit.

Qui legis hæc, discas e terris esse migrandum:

Virtutum ac studiis sydera summa petas.

Guilielmus Smithus artium magister,
artis medicæ peritissimus, obiit 21. die
februarii anno Domini 1580. ætatis
suæ 58.

Which Epitaph, I presume, will
be the more acceptable, because
it does not seem to flatter this
great Man, but to describe him
as he was. And they are Inscrip-
tions to such Men as these that
ought to be collected and pre-
serv'd. Upon which account, I
crave leave here to publish an
In-

Inscription ¹ to another great Astrologer and Geometrician; but then 'tis much older (being of the 35th. Year of Hen. I.) and was found upon a Brass Plate in Malvern Church (being the Priory Church) in Worcestershire, as I was assured in the Month of Nov. 1719. by my ingenious Friend Philip Harcourt, of the Inner Temple, Esq., at that time Gentleman Commoner of Worcester-College, who communicated it to me.

*Philosophus dignus, bonus Astrologus Lotharingus,
Vir pius ac humilis, dignus Prior hujus Orbis,
Hic jacet in Cista, Geometricus ac Abacista
Doctor Walcherus, flet plebs, dolet undique Clerus.
Huic Lux prima mori dedit Octobris seniori,
Vivat ut in Coelis exoret quisque fidelis.*

Anno Dni. 1135.

Preface.

XLVII

§.8. Divers of those buried at Glastonbury, were Benefactors either to the Church or Abbey there, and all their Names were carefully and exactly registred. For this Justice must be done to our Ancestors before the Reformation, as to confess that they were Men of Gratitude. They thought (and very justly too) that a good Deed deserved an Acknowledgment. For that reason they had many ways of recording their Friends. The common method is Books. But this was not sufficient. They embellished the sacred Windows with Names. But then they had no fulsome Characters about their Friends.

The old Mortuary Bills an Argument of our Ancestors Gratitude. The Copy of one in the hands of Mr. John Murray. The decay of Charity since the Reformation.

They

They thought such Elogiums would rather hinder than encourage Benefactions. I will not insert all the ways they had of commemorating what was done for them. One more, however, I will mention, and that is their Mortuary Bills, which contain'd Catalogues of Names, and were generally either fix'd upon the Sacristy, or else read by the Curates before their Prones or short Sermons. The bigger and more famous any Church or Chapell was, so much the greater number of Mortuary Bills belong'd to it. So that 'tis inconceivable to think, what a variety there was at Glastonbury. Indeed no Church or Chapell
was

was without them. I will not pretend to plead for Prayers for the Dead, or to justify any Errors or Mistakes. But I hope a Commemoration or Mention of our dead Friends and Benefactors is no Crime, and that the Ancients do not deserve any ill Character for returning thanks to God for raising them such, whatever may be said against them for praying for them in the Separate State. Many curious Gentlemen collect, among other Antiquities, these Mortuary Bills, and I had one lately lent me by my ingenious and worthy Friend, Mr. John Murray of London. What Church or Chapell it belong'd to, Mr.
g Mur-

The Publisher's

Murray cannot learn, but, from the hand, I take it to be about the time of Richard II. and since Mr. Murray (as he hath told me) found it in a MS. of Hilton's Scale of Perfection, that once belong'd to the Charter-House before the Dissolution, 'tis very probable, that it relates to some Benefactors of that Monastery. It is written on a large Octavo Leaf of Vellum, and contains the following Words :

For the soule off Roger Houg-
ton, and Jone: And for the
soule of Nicholas Yong and
Margret; ' Sir John Browne"

For the soule of Syr John
Rudkyn. And for the soule off
Cannot Skyllington. And
for the soule of Thomas

1. These three words are in a later hand.

om
the
Mr.
ne)
on's
nce
use
ery
ome
ery.
avo
ains

par:



For the soule off Roger Hong
ton and Ioue. And for the
soule of Nicholas pong &
margret. R. John B. olue

For the soule of Sir John
rudkin. And for p^r soule off
Emmot Kyllington. And
for the soule of Thomas
parkin & Ioue And for the
Henry Walgat And for p^r
soule of Rycharde florin &
margere. for the soule off
John Cope & Ioullin Cope
And for p^r soule off mayst^r
Roger florre. And for p^r
soule of mayster Rycharde
Thymmyngton.

god have mercy on
thys soule & p^r all
god's soules

Preface.

LI

Mathyn and Jone. And for ' the
Henry Walgat. And for the
soule of Rycharde Florry and
Margere. For the soule off
John Coye and William Coye:
And for the soule off Mayster
Roger Floure. And for the
soule of Mayster Rycharde
Thymmyby. ² God have mercy on
thes soules, and of all
Crystyn soules.

I am not, by any means, an Enemy to Reformation; but then, I hope, Wickedness will not be call'd such. No good Man, surely, will either commend Ingratitude, or extoll those that are against keeping up the Memory of excellent Persons; much less will he applaud such as will not let the Bones of pious Men and Women rest even in the Places,

1. The Words *soule of* are wanting. 2. These three Lines are in a small hand of the same Age.

The Publisher's

where they had raised Churches and Chapells. I could here recount several sad Stories, and some too of Things that have happened within my own Memory. I am not far from a Place, where an eminent Benefactor was forgot almost as soon as dead; I am sure within a few Years after his Death the costly Building he raised was pull'd down, and his Benefaction looked upon as just nothing. But such Stories will grate. Hints only, it may be, are more than enough. And yet I cannot pass over what is related by an authentick Author concerning Henry Keble, Grocer, Lord Maior of London in 1511. This
good

good Man, besides other Benefactions¹ in his Life time, rebuilt Alder-Mary-Church run to very Ruines, and bequeathed at his Death, which happened in 1518. a thousand Pounds for finishing thereof, at which time he also gave, to highwaies two hundred Pounds; to poor Maids Marriages, one hundred Marks; to poor Husbandmen in Oxford and Warwickshires, one hundred and forty Ploughshares, and one hundred and forty Cultars of Iron, & in London to seven Alms-men, six Pence the Week for ever. Yet notwithstanding all this, within sixty Years after his Death, his

1. Stow's Survey of London, p. 89. See also Fuller's Worthies, p. 33

Bones¹ were unkindly, yea inhumanely, cast out of the Vault wherein they were buried, and the fair Monument raised over him on the North Side of the Quire of the said Alder-Mary-Church, which he had built, was plucked down for some wealthy Person of later times, to be buried therein. But there is one very great Obstacle to a just Commemoration of our famous Ancestors before the Reformation, and that is that there is since that time less Pitie and Compassion than there was then, occasioned by the wofull Decay of Christian Charity. A thing so very notorious, that it is taken

1. Stow's Survey, p. 267. See also Fuller loc. cit.

Preface.

LV

notice of by that most celebrated Reformer and Martyr Mr. Hugh Latymer, in his famous Sermon ¹ of the Plough. If you could be content (saith he ²) to receive and follow the word of God, and favour good preachers: if ye could beare to be told of your faultes; if you could amend when you heare of them: if you would be glad to reform that is a myse: if I might see any such inclination in you, that you woulde leave to be merciles and begyn London to be charitable, I would then hope well of you, I would then speak well of you. But London was never so il as ^{ers are not merciful.} it is now. In times past, men were full of pitie and compassion, but now there is no pitie: for in London their brother shall dye in the streetes for cold, he shall lye sick at their doore betwene stock and stocke, I cannot tell what to call it, and perishe there for hunger, was there any more unmercifulnes in Hebo? I think not. In times past when any rich man dyed in London, they were wont to help the poore scholars of the Universties with exhibition. ^{The reliefe of poore schollers by the rich in London is gon.} When any man died, they would bequeath great summes of money toward the reliefe of the poore. When I was a scholer in Cambridge my self, I heard very good report of London, and knew many that had relief of the rich men of London, but now I can heare

1. Preached in the shroudes at Paule's Church in London, Jan. 17. 1548. 2. In the said Sermon. See his Sermons, f. 18.a. Ed. Lond. 1578. 4to.

The Publisher's

Charitie no such good report, and yet I enquire of it, and ha-
 is waxen ken for it, but now charitie is waxen colde, none help-
 cold in London. eth the Scholer, nor yet the poore. And in those dayes
 what did they when they helped the Scholers? Vary
 they maintayned and gave them livinges that were
 very papistes and professed the popes doctrine, and now
 that the knowledge of gods word is brought to light,
 and many earnestly study and labour to set forth, now
 almost no man helpeth to mayntayne them.

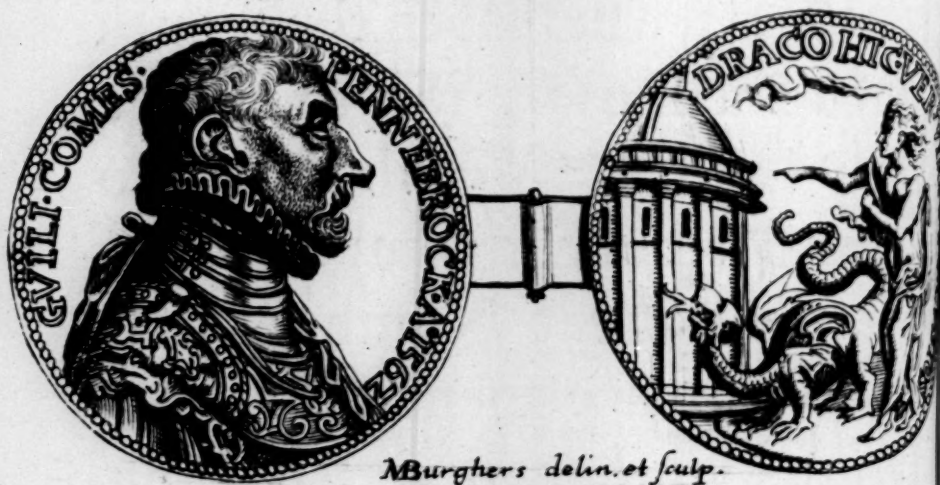
The Art of giving
 true Representati-
 ons on Medals and
 Coyns wanting in
 the times before the
 Dissolution. A Me-
 dal of the famous
 Earl of Pembroke
 in the Reign of Q.
 Elizabeth. The I-
 gnorance of the
 Saxons when they
 first came among
 us.

§. 9. But now notwith-
 standing our Ancestors,
 before the Reformation,
 had so many ways of keep-
 ing up the Memory of
 their Friends and Bene-
 factors, yet they wanted
 one which hath been much in
 use since the Dissolution, and
 that is the true Representation
 of great and noted Persons in
 Medals and Coyns. This is an
 Art much in vogue in divers
 Countries, and it hath prevailed
 many

many Years. But then in the Monkish Times 'twas wanting in England, otherwise I do not doubt but it would have been put in practice as frequently as it hath been since. Nay I am apt to imagine, that much greater Diligence would have been shew'd in this Affair than hath appear'd in these more late Times, and that they would hardly have permitted any truly eminent Person to have wanted a Medal; whereas in the Times since the Dissolution there are very few have Medals struck to their Memory, in comparifon of the very great Numbers that really deserve them. Mr. Evelyn, a Gentleman very curious
h and

The Publisher's

and knowing in this Study, hath enumerated what he could think upon, and he hath not forgot a great many. There is one, however, that I wonder escap'd his Diligence. I mean that to the famous Earl of Pembroke in Queen Elizabeth's time. It was lent me lately by my learned Friend Sir Philip Sydenham, of Brimpton D'Evercy in Somersetshire, Baronet, and I shall take this opportunity of exhibiting a



Draught

Preface.

LIX

Draught of it here, as it was ingrav'd at the Expence of the same most worthy Gentleman. It must, indeed, be confess'd, that the Heads of our Kings before the Reformation were constantly represented on their Coyns. But, alas! they are all so very rude and barbarous, not excepting even that which justifies the best Figure we have now of Ælfred the Great, that very few, if any, are to be rely'd upon as true Figures of their Faces. For after the Romans had left this Isle, and the Saxons had entered it, the Coyns and Medals, that were struck after that

1. At the beginning of Sir John Spelman's Life of K. Ælfred, that I first published in English, the Language in which 'twas written by the Author.

Change of Government, were exactly agreeable to the Ignorance of that People, which was so very gross, that they could hardly read when they first appear'd among us, but were beholden, in a good measure, for Instruction to the Britains, as the Britains had been before to the Irish: and this is the reason, as I take it, that the old Irish, Brittish and Saxon Characters are so much alike. Nor can it be said, that immediately after the Norman Conquest our Coyns were more elegant, since nothing is more clear than this, that many of the Post-Norman-nic Coyns are much worse, than divers had been in the Saxon
and

and Danish Times. So that considering the Ignorance of the Monks in this branch of Knowledge, I cannot agree with the excellent Author of the following Treatise¹, that there were Coyns and Medals preserv'd in a Cabinet at Glastonbury, tho' there is no doubt but they would have been very curious in that Particular, had the Abbey continued some Years longer.

§. 10. Now since in those times, I have been speaking of, the Coyns and Medals were so notoriously bad, it may seem strange, that the Names of the *Monetarii* or Minters were so frequently put upon them. But I take this

The Names of the *Monetarii* formerly on Coyns. A Silver Groat of Edw. iv. coyn'd at Coventry. The Names of the Architects in former Ages desirable.

1. See pag. 68.

to

to have been by the Command of the several Princes, rather than by the Choice of the Minters, as the Names of the Mint-Towns were likewise, by the same Injunction, usually put upon them. And both these were done too in Conformity to a Custom, that prevail'd among the Romans, after the Roman Empire began a little to decline. The Discovery of what were Mint-Towns gives Light, in some Particulars, to our History. But 'tis a matter of wonder to me, that Glastonbury was not in the number of those Places. But it seems they were confin'd rather to Cities, notwithstanding it had been otherwise in the Saxon Times;

Preface.

LXIII

Times ; and one of these Cities
I find to be Coventry from a
Silver Groat of K. Edw. iv. lately
given me by the Rev^d. Mr.
William Alsop, M. A. and Fellow
of Brazen-Nose College, which
because 'tis a Rarity, and not
mentioned by our Antiquaries,
I shall here beg leave to insert.



But then the mention of the
Names of the Minters is but of
very little Service in our Anti-
quities, and therefore 'tis not
material to be curious about
them.

them. I wish that, instead of this Piece of Knowledge, we had had Accounts of the Names of the several Architects, that were employ'd in the famous Buildings before the Reformation. It is pity, methinks, that such eminent Men should be forgotten. We are sensible every day of the Veneration due to the Memory of Inigo Jones. And I hope Sir Christopher Wren's Memory will be always preserv'd. It was certainly a Fault in former Times, not to transmit to Posterity the Names of the Architects, employ'd at Glastonbury and elsewhere. Many of those Buildings were stupendous. We may guess at those that are destroy'd

stroy'd by such as now remain,
as we may also from the De-
scriptions left in our Records.
All that see King's-College Cha-
pell in Cambridge are struck
with Admiration, and most are
mighty desirous of knowing the
Architect's Name. Yet few can
tell it. It appears, however, from
their Books at King's-College
(as I am inform'd by my Friend
Mr. Baker, the learned Antiqua-
ry of Cambridge) that one Mr.
Cloos (Father of Nich. Cloos,
one of the first Fellows of that
College, and afterwards Bishop
of Litchfield) was the Architect
of this Chapell, (tho' Godwin
says¹ the Bishop himself was the

1. De Præf. p. 378.

Master of the King's Works here) as far as Henry the sixth's Share reacheth, and Contriver or Designer of the whole, afterwards finisht by Hen. the viith. and further beautified by Hen. viiith. It would be a Satisfaction to those, that view our famous Divinity School at Oxford, if they knew the Architect, and 'tis a Pleasure to me to find, that Thomas Holt of York was the Architect of the new Schools at Oxford; which Thomas Holt had a Daughter, that was married to Samuel Radcliff Master of Arts of Brazen-Nose College, who died 20. Dec. 1649. *æt.* 30. and was buried in Holywell Church-yard near the Church Door,

Preface.

LXVII

Door, being the Son of John Radcliff of Chester Gent. The said Samuel Radcliff had no Issue by his Wife, whose Christian Name I do not know, but find that she afterwards married William Whelpdale. Plain Spires were mightily in fashion in Edw. the third's time, and many of them were beautifull and rais'd very high; but little is known about the Architects. They have indeed a Tradition at Shottesbrooke in Berks, that the Architect^r of the pretty, neat Spire, (something above 50. yards in height) of that Place was dash'd in pieces by a fall from the Top of it, just as he

1. Leland's Itin. Vol. V. p. 113.

had finish'd his Work, and that he was buried under the Spire, (which being very much torn and shatter'd, the upper part of it was renew'd about an hundred Years since, tho' the Work is not near so good as the old Work) with a Stone (without Inscription) in Shape of a Coffin over him; which Stone is still lying in the Church-yard, is exactly in the same Form with the Marble¹ Grave-stone digg'd up in the Cellar of the Queen's Arms Tavern in Saint Martin's Le-Grand Lond. *A.* 1672. and occasions much Speculation to all in those Parts that know the Story. But what the Name of

¹. See my Appendix to this Work, num. VII.

this unfortunate Man was, I have not yet been able to discover.

§. 11. The most likely method, I can think of, to find out the Names of such Architects would be, to consult the Books containing the Expenses of each Foundation. But there are very few Books of this kind now in being. And yet they were carefull formerly to have such Books drawn up, and they were commonly lodg'd in the Treasuries of Colleges. 'Tis of moment, in several respects, to consult such Books. I have seen that in Corpus Christi College Library in this University, and find

The Expenses of each Foundation formerly kept in particular Books assign'd for that purpose. Such a Book now to be seen in Corpus Christi College in Oxford.

find by it, that the whole Expenses of building that College came to 697.*l.* 17.*s.* 8.*d.* It was shew'd me by my learned Friend, the Reverend Mr. Thomas Porter, B. D. then Fellow of that College. I perus'd it with much Satisfaction, and took some Notes out of it, which I shall publish 'at the End' of this Work, for the sake of those that are inquisitive into the Prices of Things in several Ages. Our Ancestors as they were generous, so they were likewise frugal, and instead of lavishly consuming what they had, they were diligent in laying up what they could spare for the Poor.

1. See my Appendix, Num. VIII.

They

Preface.

LXXI

They also provided themselves of honest, faithfull, and able Artists and Workmen to carry on their Buildings, the Expenses of which were, in this respect, more considerable than they would be now, if we were in the same Circumstances, because most of them were curiously adorn'd with painted Glafs. Which as it was very ornamental, so it was of great use. What light would it give to our Accounts of Glastonbury, if we could now see the Windows that were there in old time, in which the History of Joseph of Arimathæa and his Companions coming thither and settling there, was depicted? Nay, what Encouragement would

would it be to virtue, to find a great Number of other Historical Passages neatly done in the Glafs of that Place, and most carefully preserv'd till destroy'd by such as stuck at no Wickedness to gratify their Lusts? Were there no other Instance of the Use of such Glafs, the West Window, that was formerly in St. Marie's Church in the University of Oxford, were sufficient Proof, in which Window was painted the whole History of King Ælfred's restoring that University, and many ancient and laudable Customs were clear'd and explain'd by it. From this Window a Controversy between the Doctors and Masters
was

was decided, namely whether the Masters were to be covered in Convocations and Congregations, and 'twas carried in behalf of the Masters, from the Painting in that Window, in which they were represented cover'd in such Assemblies.

§. 12. Had there been nothing else curious at *Gla-*
stonbury to be seen but such Glafs, that would have been sufficient to have drawn Multitudes thither; as such Glafs would have likewise induc'd great Numbers to have flock'd to other Religious Places. But there were many Arguments besides for such Visits; and 'twas none of the meanest, that they
k had

The Religious
Houſes adorn'd with
good Libraries.

had excellent Libraries. King Offa gave a noble Library to the Church of Worcester. So Heming, a Monk of that Place, informs us in the Chartulary of Worcester, which I have quoted above¹, and which he drew up in the time of William the Conqueror, and is thus intit'led, as I find by a MS. of it in the Hands of my learned Friend Richard Graves, of Mickleton in Gloucestershire, Esq;. *Liber de terris & redditibus Monasterii Sanctæ Mariæ in Wigorniae Civitate, ab Hemingo, ejusdem Monasterii Monacho, tempore Gulielmi Conquestoris, jussu Wulstani tunc Wigorniensis Episcopi, conscriptus, in quo continentur plurimæ Merciorum*

Re-

Preface.

LXXV

Regum aliorumque Chartæ Latinae & Saxonicae vetustissimæ. At the same time the King gave two fine Gold Bracelets, which were also preserv'd in the Library among other Curiosities. *Insuper dedi* (saith the Chartulary) *ad predictam ecclesiam bibliothecam optimam, cum duabus armillis ex auro purissimo fabricatis, conditione facta inter me & Episcopum, ut memoria anime mee in predicta ecclesia sit in eternum.* Leland gives¹ us a very honourable Account of the Library at Glastonbury; and what diligence was used there in composing and transcribing good Books, may be learned from what the Author of the

1. See Collect. Vol. VI. p. 87.

following Short History hath observ'd. The Chronicle of Glastonbury, spoke of by Bower, in his Supplement to Fordun, was a most noble and authentick Work; yet 'twas burnt by the Order of Henry Duke of Lancaster, (whose Father John of Gaunt died of the foul Distemper ¹) because it appear'd from it, that he was an Usurper. Nor were they less diligent in other Religious Houses. John de Bruges, Monk of Coventry, writ a vast deal for the use of Coventry Church, as is clear from a MS. ² that I have seen and perus'd in the Bodleian Library, and many Instances of the like

1. See my Appendix to this Work, Num. IX. 2. See my
Append. Num. X.

Preface.

LXXVII

nature may be produc'd from the same and other Libraries. The Keepers of these Libraries were Men in holy Orders, and us'd to commemorate the Benefactors to them, much in the same manner as the Chaplain or Librarian of the University of Oxford is directed to do in the old Statutes ¹ of the said University.

§.13. At Cambridge they have got a MS. ² in which is a Catalogue of the MSS. that were in the Library of Glastonbury in the Year 1248. Which Catalogue, and many other Things relating to

The Worth of the Author of the following History of Glastonbury. The Exactness us'd in the Publication of it.

1. See my Appendix, N. XI. 2. Catalogus librorum MSS. Angliæ & Hib. Tom. I. Par. 3. pag. 96.

Gla-

Glastonbury, may be of service hereafter to such as shall undertake a large History of this Place; and 'tisto that Work, that I shall leave a nice discussion of divers curious and usefull Points concerning the Abbey of Glastonbury, and shall, at present, content my self with the ensuing Short History, that was drawn up by one of those virtuous and learned Gentlemen that I have had the happiness of being acquainted with. When the pious Author first put it into my hands, I read it over with as much delight as I have done any thing whatsoever upon the Subject of Antiquity, and I was earnest with him to print it.

This

Preface.

LXXIX

This at last he condescended to do, (tho' he had even before come to a Resolution to do it) upon condition I would conceal his Name, and make such Additions and Alterations as I should see proper. I very readily comply'd with the first Part of the Request (for I well knew his great Humility and Modesty) and should have proceeded to gratify him in the other, did not I (upon mature Deliberation) apprehend, that it would be more acceptable to give it as it was penn'd by the Author, who, however, hath been pleas'd to speak more honourably of me, than I am conscious to my self I deserve. What
he

he observes about the Glastonbury Thorn put me in mind of what Mr. Ashmole hath written upon it, in a Paper I have among the MSS. given me by my very learned Friend Dr. Thomas Smith, which Paper I have subjoyn'd in my Appendix¹. But tho' I have made no Additions to this excellent Discourse (excepting here and there a Note, which I have distinguish'd from the Author's own Notes by the Letter *H*.) yet I cannot, but here acknowledge (i.) that that Great Man, the Reverend Mr. Thomas Baker of Cambridge, was pleas'd, whilst the Book was under the Press, to send me something curious relating to this Sub-

1. Num. XII.

Preface.

LXXXI

Subject, which shall be placed by me in the ' Appendix, for this particular reason, because we learn from thence, that Pope Innocent III^d. limited the Number of Monks of this House to sixty. (2.) That since I writ the Note relating to the Priory of Poghley, (in the Parish of Chadleworth in Berks) printed in p. 327. my ingenious Friend Mr. Calvert communicated to me the Charter of Henry Tubbeney mentioned in that Note, which I shall therefore insert here: *Omnibus Christi fidelibus, ad quos præsens scriptum pervenerit, ego Henricus de Tubbeney salutem in Domino. Noverit universitas ve-*

i. See my Appendix, Num. XIII.

The Publisher's

stra, me, pietatis intuitu & pro salute animæ meæ, & pro animabus patris mei Henrici de Tubbeney, & Johannæ matris meæ, & Isabellæ uxoris meæ, & omnium puerorum meorum, & pro animabus Adæ de Katmere, & Mariæ uxoris ejus, & omnium antecessorum meorum, & successorum meorum, dedisse & concessisse, & hac præsentī carta mea confirmasse Waltero, filio Thomæ præpositi, pro homagio & servicio suo, sex acras arabiles in villa de Denecheswrth, cum pastura unius animalis cum averiis meis in villa de Denchiswrth. Præterea concessi eidem Waltero quandam domum, quam Eva & Agnes aliquando de me tenuerunt in eadem villa, quarum una acra jacet West Ine Yeale

Into

Preface.

LXXXIII

Into Lambroc. ¹Una acra." una acra in ye Norhtlongelonde inter acram Reginaldi, quæ dicitur Haved-acra, & duas acras Stephani, una acra ad fontem in boriali parte, una acra super Benbulle ad finem de Medacra, quæ extendit in stratam, una acra sub crofto Stephani, una acra versus Crouputte juxta acram fabri in parte boriali, tenend. & habendum prædictas sex acras terræ, cum prædicta domo & pastura, de me & heredibus meis dicto Waltero & heredibus suis, vel ejus assignatis, excepto loco religionis, libere, quiete, plenarie, & integre, reddendo inde annuatim michi & heredibus meis ipse & heredes sui vel assignati unam libram piperis ad festum beati

1. Delend. ut puto.

The Publisher's

*Michaelis, pro omnibus secularibus
serviciis michi & heredibus meis
pertinentibus. Et sciendum est, quod
prædictus Walterus & heredes sui,
vel ejus assignati, invenient cotidie
in ecclesia beati Jacobi de Denchis-
wrth unam lampadem ardentem
coram altari beatæ Mariæ ad om-
nes horas canonicas, & duos cereos
duarum librarum ad majus altare
ad festum beati Jacobi, qui dominicis
diebus & præcipuis festis ardeant,
& duos cereos duarum librarum ad
Annunciacionem beatæ virginis ad
altare ejusdem, & in quolibet sab-
bato quando de beata virgine fit ser-
vicium ardeant. Volo autem, ut per
visum heredum meorum providea-
tur, ut idem luminare in præfata
ecclesia, ut prædictum est, invenia-
tur.*

Preface.

LXXXV

tur. Pro hac autem donacione, concessione & cartæ meæ confirmatione dedit michi dictus Walterus quadraginta solidos sterlingorum in ger-sumam. Et ego dictus Henricus & heredes mei omnia prædicta dicto Waltero & heredibus suis, vel ejus assignatis contra omnes mortales warantizabimus. Et ut hæc mea donacio, concessio & cartæ meæ confirmacio rata & stabilis imperpetuum permaneat, hanc præsentem cartam impressione sigilli mei roboravi. Hiis testibus: Elia de Bagenore, Simone de Fakelare, Nicholao de Middiltone, Rogero de Widenwer, Thoma de Draytone, Sthephano de Denchiswrth, Ricardo de Mora, Wilkelmo de Cheveliswelle, Wilkelmo de Stiventone, Wareno de Hida, Wilkel-

The Publisher's

*Wilhelmo de Mora, Johanne clerico
Wanetinge, & multis aliis.*

The Seal of Henry Tubbeney
in Green Wax appendant.

Indors'd in a late hand, *Carta
de terris perquisitis vocatis Sarys
lond in Dencheworth.*

I know not also whether it may
not be here proper to add, that
the Impropriation of the Recto-
ry or Parsonage of St. John Ba-
ptist Parish in Glastonbury is
in the Bishop of Bath and Wells,
and the Church served by a Vi-
car or Curate at a very small
allowance. That Bishop Ken re-
solved to increase it upon re-
newing with his Tenant, but
they could not agree, and the
Tenant tempted him often with
the

the Fine before his Deprivation, to no purpose. That his Successor, Kidder, took it, without any farther Provision for the Church. And lastly, That the last Session of Parl. *an.* 1721. an Act¹ passed for inclosing Glastonbury Commons, which the present Bishop would not consent to without an Augmentation for the Church.

I. The Act is intitled, *An ACT for inclosing Glastonbury Commons, in the County of Somerset.* In it are these three Clauses relating to St. John Baptist Parish, *viz.* “ **Provided always, and it is hereby**
“ **Declared and Enacted,** by the Authority afore-
“ said, That nothing herein contained shall extend, or be
“ construed to extend, to prejudice any Right or Interest
“ which the Lord Bishop of *Bath and Wells*, the Impro-
“ priator of the Rectory or Parsonage of *St. John Baptist*
“ Parish in *Glastonbury* aforesaid, or his Lessee, hath,
“ have, or may have, to any Tythes which shall belong,
“ or may accrue, to them, or either of them, out of the
“ said New Inclosures hereby to be made ; and that such
“ Im-

The Publisher's

my use of Sir Edward Filmer, of East Sutton in Kent, Baronet, who is a very worthy Gentleman, and readily and freely gave me leave to publish it, if I should think fit. Stowe, in his Survey of London ¹ (edit. 1603.) mentions Sherington's Library (pag. 329.) Chapell (p. 330.) and place of Burial (p. 338.) At the Beginning of the MS. on a blank Leaf, is the following Inscription, in small Letters, which is, probably, a Copy of Sherington's Epitaph:

Pray for the saule of Waltere Shiryngton, late chauncellare of the duchery of Lancastre, and oon of the Residences of this cathedrale chirch of Sauncte Paule. Which in his life began this library, to the edificacion of clerkes,

1. See my Appendix to this Work, Num. XIV.

Preface.

XCI

and increfen of cristen faith. And the same library, this chapell, and a chambire, for two chauntre prestes by him founded, the executores of the saide Waltere of his goodes performed and made. Which Waltere died the first day of February in the yeere of our Lorde. 1448.

Stowe seems to have seen and perused this MS. and I am much mistaken if the said Inscription, at the beginning of it, was not written by his own hand. 'Tis no wonder, that mention is made, in this Piece¹, of divine Offices in Cemiteries or Church-yards, since it was a common thing in old time; for which reason 'tis, that Marriages before the Reformation used to be solemniz'd in the Church-yard be-

1. Pag. 170, 206, 218.

fore the Church Door. Hence Chaucer, in the Wife of Bath's Prologue :

Thanked be God, that is eterne on live,
Husbonds at chirche dore have I had five.
For I so often have ywedded be,
And all were worthy men in her degree.

Mr. Selden hath given us, in his *Uxor Ebraica*¹, the ancient Forms of Marriage, according to the Missals of Sarum and York, and there is no doubt, but he would also have given, at the same time, the Form that is in the Missal of Hereford (for they all three differ) had he met with this Missal; but since 'tis wanting in him, I shall, for that reason, beg leave to insert it (in my Appendix²) out of a Copy (which

1. Lib. II. c. xxvii. 2. Num. XV.

Preface.

XCIII

is a wonderfull Rarity) that was printed in fol. on Vellum at Rhoan in the Year 1502.

§. 15. Much about the same time Dr. Thorpe also communicated to me Dr. Plot's Letter to the Earl of Arlington concerning Thetford. This I have likewise here published, the Author being a good Antiquary as well as a famous Naturalist. It was lent to Dr. Thorpe by the learned Mr. John Burman, the Author's Son in Law.

And with
Dr. Plot's
Letter
about
Thetford.

Oxford Aug. 2. 1722.

Corrigenda.

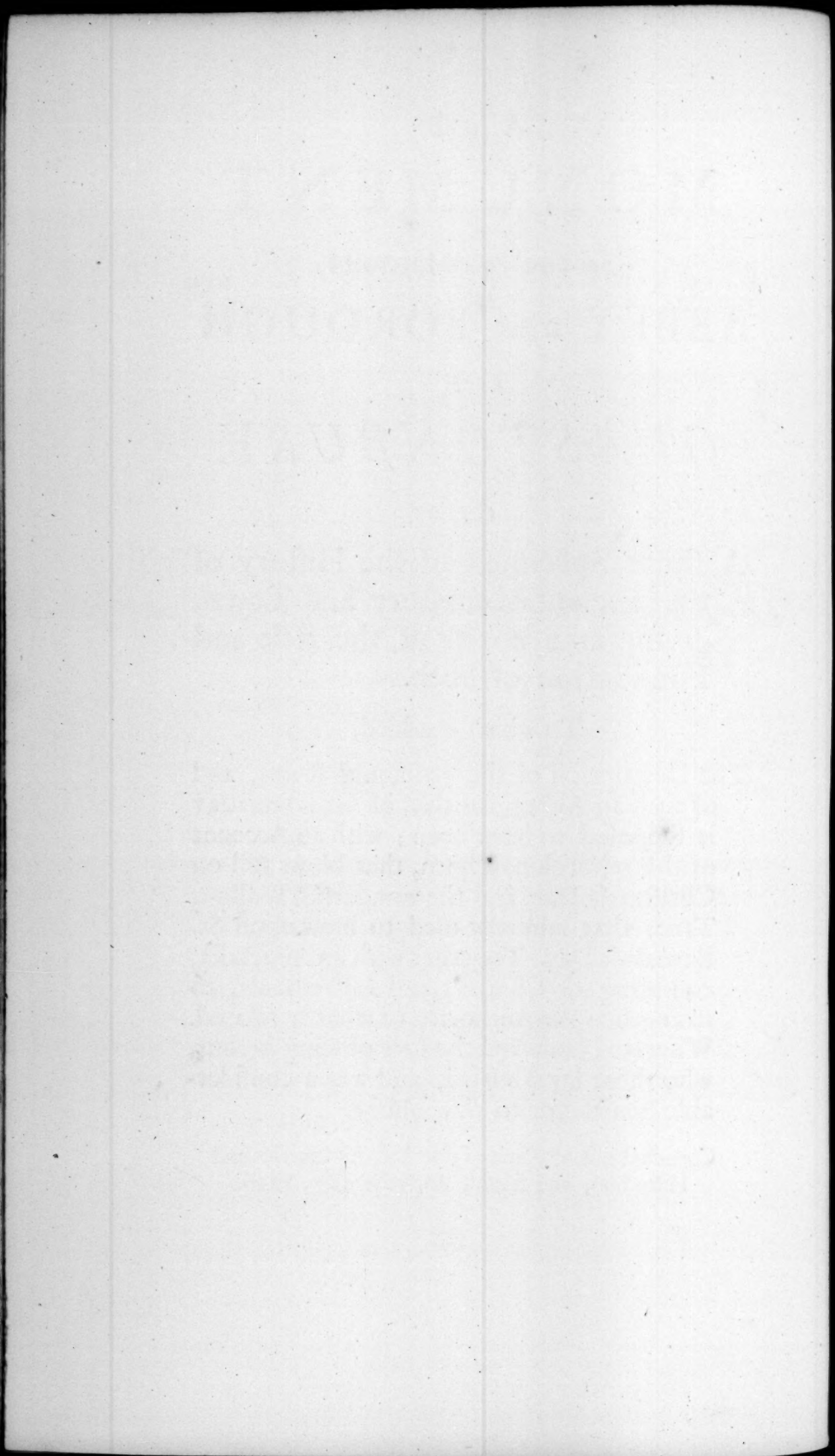
Pag. 1. l. 11. read, *Glastonbury*. P. 16. l. 23. instead of *most*
of *what I have written*, put, *most of what I have here mentioned*. P. 41.
l. 16. read, *came to the*.

A little
MONUMENT
To the once famous
ABBEY and BOROUGH
OF
GLASTONBURY.

Or,
A short Specimen of the History of
that ancient Monastery and Town,
giving an account of the Rise and
Foundation of both.

To which is added,
The Description of the remaining Ruins, and
of such an Abbey, as that of GLASTONBURY
is supposed to have been; with an Account
of the miraculous Thorn, that blows still on
Christmas Day, and the wonderfull Walnut
Tree, that annually used to blow upon St.
Barnaby's Day. Together with an Appendix,
consisting of Charters and Instruments, to
strengthen the Authority of what is related.
Whereto is annexed, the Life of King Arthur,
who there lay'd buried, and was a consider-
able Benefactor to this Abbey.

Collected out of some of our best Antiquaries and
Historians, and finish't April the 28th. 1716.



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The



The Preface.

I*ntitle this Treatise,
A little Monument,
because the History of
the Abbey is, in a
manner, buried in it's
Ruins; and I call it, A short Spe-
cimen of the History of Glaston-
bury, because I know abundance
more than I have said of it may be
added to it: but, for want of Books,
I could go no further. However, I
hope here is a Foundation layd, for
some abler Person, and one better
stored with Books than I am, to
n 2 build*

The Author's

build on: which is my chief Aym and Design of throwing it upon the Press. I thought 'twas pity, the first Place of this Kingdom, that received the Gospell, should be so little known to the very Inhabitants of the Place, for they have but a very unperfect Notion of it. And I cannot learn, any body else hath undertaken to inform them of it, and that has put me to try what I could make of it. I consider'd Mr. Southouse's Monasticon Faverhamiense, and Mr. Davies's, or rather Mr. Mickleton's, Ancient Rites and Monuments of Durham (both Books of the like Subject) met with so good a Reception, that there is scarce one Bookseller in twenty in all London that hath a
Copy

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Copy of them; which two Books have been of great use to me, particularly in my describing this Abbey. For all the Help I had otherways was only from the two Cutts I met with in the Monasticon, and the two slight Views I made of the remaining Ruins, when it was the least of my Thoughts to make my little Remarks publick.

I began this little Specimen in September 1714. and had finishd it in a Month's time, but that I expected the coming out of Leland's Collectanea, which the ingenious and learned Mr. Hearne, Under Librarian of the Bodleian Library of Oxford, set forth last Winter. I cannot mention his Name without a particular regard, he having furnisht a
Friend

The Author's

*Friend of mine with the 2^d. and 3^d.
Volume of Leland's Itinerarium,
which, with the Collectanea, have
been of vast use to me in several
Places. For from the Itinerarium
I recovered the Names of five Chap-
pells in the Abbey Church, and the
Names of all I have mentioned that
layd either there, or in the Parish
Church of St. John Baptist, buried;
and also a great deal of what I
have sayd of the Town of Glaston-
bury. From the sixth Volume of the
Collectanea I had Mr. Willis's
Catalogue of the Abbats; and from
the fifth most of what I have sayd
of King Arthur.*

*I have all along used Protestant
Authorities, excepting only where I
find Protestants not concurring with
Saun-*

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Saunders, Reyner and Cressy. And the reason why I prefer their Sentiments before Protestants is, because Saunders lived at the time of the Dissolution, being a Fellow of New College in Oxford in 1548. which was but nine Years, at most, after the Dissolution of this Monastery¹, and Reyner and Cressy were both Monks of the same Order that the Monks of Glastonbury were of, so had better Opportunities of knowing, and (in all likelyhood) did know, more of the matter of Fact than Mr. Wood or Mr. Willis could know, it being more their Business to inquire into it: and therefore I report from Saunders and Reyner, that there

1. Saunders must be a stubbed Boy, if not a Man, at the Dissolution of Abbeys, therefore what he reports, probably, was from his own knowledge.

were

The Author's

were 100. Monks, or thereabouts, in this Abbey, when it was suppress'd, whereas Mr. Wood¹ says, there were but 47. Monks in the House when Abbat Whiting was chosen Abbat, which was but 16. Years, at most, before the Dissolution of the Abbey, and it is scarce credible they should increase in so short a time to be double that Number. And for the same reason, in my Marginal Notes upon Mr. Willis's Catalogue of Abbats, I seem to doubt, whether Thurston the Norman Abbat expended great Sums on his Abbey, as his Successor Herlewinus did, because Reyner² mentions the Disorders that Thurston committed, and

1. Athenæ Oxon. Part. I. col. 640. 2. Apostolatus Benedicti. Tract. 2. pp. 144, 145.

says

Preface.

says nothing of his making any amendments.

I once resolved not to print the Charters and Instruments in my Appendix, but to content my self with what I had extracted out of them, and quoting the Books where they might be found. But when I consider'd, the extraordinary Things I relate would require (in the Age we now live in) more than my bare Quotations, to gain credit with abundance of People, I changed my Resolution, and thought proper to print them by way of Appendix. Four of the Charters are taken out of the Monasticon, and such Credit hath that Work received from the Integrity of Mr. Dodsworth and Sir William Dugdale, the Authors thereof,

o

The Author's

of, that *James Wright*, of the Inner Temple, Esq., who hath epitomized it, says, in his Preface to his *Abridgment* of it, that he is credibly informed, "That it hath been admitted as
"a good circumstantial Evidence in
"the Courts of Westminster, when
"the Records therein transcribed
"could not, upon diligent Search, be
"otherwise found." And I presume few unbiass'd and impartial Readers will disallow of Doctor Harpesfield's Authority, from whence I draw King Henry the second's Charter, or except against Mr. Sammes's Credit, out of whom the Inscription, which was fixt in the Abbey Church, is taken. And 'tis because People are not very easy of Belief at present, that I also have drawn
an

Preface.

an Abstract of King Arthur's Life, many People questioning, whether there ever was any such Person; whereas I find him (and that by unquestionable Authority) to have been buried in the Abbey Church here, and to have been to this House a very considerable Benefactor.

And something also seems necessary to be premised about the Monks, who were the Inhabitants of the Abbey, lest this little Book fall into the Hands of such as know as little of Religious, as they know of the History of Glastonbury. For in the Book it self I have sayd but little of them, and mentioned them only by the by. Such Readers then may please to know, they were a

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Society

The Author's

*Society of Men, that withdrew themselves from the World the better to serve God, and made a Profession of voluntary Poverty, (that is to say, to live without Propriety) of perpetual Chastity and of Obedience to their Superiors, which that they might the better keep up to, they obliged themselves to follow the Rule of St. Benedict, and thence they were called Benedictines. They wore all the same fashioned Cloaths, which were black and of the same Stuff. They renounc't the debauched World and all it's alluring Vanities, and applyed themselves, in their little Cells, to Piety, Contemplation, Study and Mortification. For whatever time was not spent in the Quire in divine Service; in the Hall
for*

Preface.

*for Refection; and in the Garden and Common Room to recreate their Spirits an Hour after Dinner and an Hour after Supper, was thus spent if they were well, and not in Office; or else employ'd in the Library or Scriptorium to benefit the Publick. My Reader is further to know, That these Monks of Glastonbury kept a Free School, where Poor Men's Sons were bred up as well as Gentlemen's, and were there fitted for the Universities: That they had a Place in their Abbey called the Eleemosynarium, where the Poor were daily relieved; and they were so good Landlords to their Tenants, that their Rent seemed an Acknowledgment more than a Rent, and their Leases to them were almost
as*

The Author's

*as good to them as Fee simple: such was the Charity and Goodness of these Monks to their Neighbour, and their Rigour and Severity to themselves. I therefore shall conclude with Mr. Aubrey in his Introduction to his Survey of North Wiltshire, where speaking of this kind of Societies he says, "That it "is a Sarcasme, more malicious than "true, commonly thrown at the "Church-men, that they had too "much Land. For their Consti- "tution being in truth consider'd, "they were rather Administrators "of those great Revenues to Pious "and Publick Uses than Ufu-fru- "ctuaries. As for themselves, they "had only their Habit and compe- "tent Dyet." I think I need add
here*

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here no more by way of Preface, since the first Paragraph of three of the Heads treated of in this little Specimen is a sort of Preface to what there follows, excepting that this Abbey was one of several¹ which were never surrendered to King Henry the Eighth's Commissioners, but was suppress^d and seized on by Violence, by the Authority of the Act of Parliament for dissolving the rest of the Religious Houses which remained un-suppress^d. Nothing remains further for me to do by way of Preface, but to beg pardon for any Mistakes or Oversights I may possibly have committed, and to assure my Reader, if he meets with any such, they are not wilfull ones.

1. Redding and Colchester Abbeys were also thus seized.

A little



A little Monument

To the once famous Abbey and Bo-
rough of GLASTONBURY.

Or,

A short Specimen of the History of
that ancient Monastery and Town,
giving an account of the Rise and
Foundation of both, &c.

Ad majorem Dei gloriam.

I. **M**Y Curiosity having led me ^{The occa-}
twice to Glastonbury ^{sion of}
within these two Years, ^{this Trea-}
and inquiring there into
the Antiquity, History and
Rarities of the Place, I
was told by the Inn keeper, where I set up my
A Horses,

The History and Antiquities

Horses, who rents a considerable Part of the
 Inclosure of the late dissolved Abbey, "That
 "St. Joseph of Arimathæa landed not far from
 "the Town, at a Place, where there was an
 "Oak planted in memory of his landing, called
 "*the Oak of Avalon*: That he and his Compa-
 "nions march'd thence to a Hill, near a Mile
 "on the South side of the Town, and there
 "being weary rested themselves, which gave
 "the Hill the Name of *Weary all Hill*: That St.
 "Joseph stuck on the Hill his Staff, being a
 "dry Hawthorn Stick, which grew and con-
 "stantly budded and blow'd upon Christmases
 "Day, but, in the time of the Civil Warrs,
 "that Thorn was grubb'd up; however, there
 "were in the Town and Neighbourhood seve-
 "ral Trees raised from the Thorn, which yearly
 "budded and blow'd upon Christmases Day, as
 "the old Root did: That the old Abbey was
 "built in honour of St. Joseph's coming thi-
 "ther: That the last Abbat of it, whose Name
 "was Whiting, was either hang'd on, or tum-
 "bled down in a Barrel, a very steep Hill, on
 "the North East side of the Town, called the
 "Torr, for building the great Kitchen (which
 "is still there standing) and saying, he would
 "keep as good a House as King Henry the
 "Eighth himself should: And that St. Bennet's
 "Church, one of the Parish Churches there,
 "was the first Church, wherein the Gospel was
 "preached

"preached in England." Finding my Landlord's Relation imperfect, and knowing him to be mistaken in some Particulars; at my Return home, I turn'd over what Books I had, that treated any thing of Glastonbury, and collecting together what I can meet of it, I resolve to print it, hoping it may encourage some abler Person, and one better versed in Antiquity than my self, to enlarge upon it. I find then,

2. St. Joseph of Arimathæa, that noble Senator, so honourably mentioned by the four Evangelists, for asking and obtaining of Pilat the Body of our Saviour Christ, and afterwards burying it, was, for that noble Action, imprisoned in a close Prison by the Jews, the very Night he performed that Christian Duty, and was thence miraculously ¹ delivered by an Angel the Night of our Saviour's Resurrection, which so enraged the Jews, that, they not only turn'd him, with St. Lazarus, St. Mary Magdalen, St. Martha, out of Jerusalem, but, putting them in an open Vessel, without Sterne or Tackling, they ² turn'd them to Sea, where, by God's Providence, they were driven to Marseilles, a City of France upon the Mediterranean, whence St. Joseph came into Great Britain, where after he had preached the Gospel he dyed.

¹ Spondan's Epitome of Baronius, A.D. 34. N. 55. ² Idem A.D. 35. N. 1.

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3. The Antiquities of Glastonbury and old Historians tell us, that he came hither in or about the Year of Christ 63. and that he brought over with him 12. Companions, whereof one was his Son, called also Joseph. Protestant Authors say, he was sent hither by St. Philip the Apostle; but Papists will not allow it, and say, he was sent by St. Peter, and though they own St. Joseph and his Companions, to have bin St. Philip's Disciples, yet they deny, that St. Philip ever was in Gallia, what we now call France, and say he suffer'd Martyrdom at Hieropolis, a City in Asia, in the Year of Christ 54. nine Years before St. Joseph's coming hither; whereas St. Peter suffered not 'till the Year 69. which was six Years after St. Joseph's Arrival in Great Britain. But leaving this matter to such, as love Dispute and Contention, we will proceed with our Story.

*Sanctus
Graal.*

4. There is an old Book called *Sanctus Graal*, quoted by some Authors, that saith, St. Joseph, what of the one Sex, and what of the other, brought over with him 600. Persons, amongst whom (besides his Son Joseph above mentioned) ¹ were his Wife, his Nephew Helaius, from whom (it says) our renowned King Arthur was descended, and a Kinsman whose Name was Peter, from whom one Loth descended, who married King Arthur's Sister:

1. Broughton Eccl. Hist. cap. 25. p. 124.

That

Of GLASTONBURY.

5

That St. Joseph was a King, *Rex Orcaniae*, *King of Orcania*; and that divers of this his great Retinue were Persons of the first Rank, some whereof were also called *Reges*, *Kings*, &c. But Mr. Cressy tells us, this Book is not to be relied on. Leaving therefore this Matter as doubtfull, I will go forward with what I may report with more Certainty.

5. Mr. Broughton² from the Antiquities of Glastonbury tells us, that the first landing of St. Joseph in this Island, was in Venodocia, now called North Wales, where he and his Companions preaching the Faith of Christ, were not only denied all necessary Things for their Relief and Sustenance, but their Doctrine rejected, and themselves committed to Prison by the King or Prince of that Province, a Pagan Infidel. But he and his Associates being freed of their Imprisonment by the great Mercy and Providence of God to them, and seeing how fruitless a Business it was like to be, to make any longer stay amongst that (then) so obstinate and obdurate a People, he came into that Part of the Island, called then Loëgria, now England.

6. At his first Arrival here, he assumed the Confidence, to repair to the then British King Arviragus, to whom he gave an account of the

1. Cressy's Church History lib. 2. cap. 2. 2. Eccl. Hist. cap. 25. p. 125. & cap. 26. p. 127. 3. Cressy lib. 2. cap. 3. p. 22.

design

The History and Antiquities

design of his Journey, which was to bring the happy News, and to offer the only assured Means of eternal Happiness to all that would embrace it. This Message, gravely and modestly deliver'd by one, filled with the Spirit of God, and also of a venerable Presence; one that renounced all Worldly Designs of Power or Riches, Professor of a Religion sufficiently recommended in that it deserved the Hatred of Nero, a Prince then infamous beyond any ever mentioned in former Histories; so wrought upon Arviragus, that he not only gave them leave¹ to convert and save his Subjects, but also extended his liberality so far, as to afford them a Place of Retreat, commodious for their quiet and holy Devotions, and sufficient for their Sustenance; that without Distraction and Solitude they might attend to the Worship of the true God, and the Instruction of all those that were willing to take it.

7. The Place Arviragus assigned them was an Island, ² rude and uncultivated, called by the Britains, for the colour of it, *Iniswitryn*, that is, *the Glassy Island*, compass'd by the Bay full of ³ Woods, Bushes and Fenns, situated in Somersetshire. In succeeding time, being clear'd from Briars, drain'd and cultivated, it was by the Inhabitants named Avallonia, ⁴ for the Plenty of

1. Cressy lib. 2. cap. 4. p. 23. 2. Id. ibidem. 3. Broughton cap. 26. p. 129. 4. Cressy lib. 2. c. 4. *Avallon* in British signifies Apples.

Apples and other Fruit growing there. But in after Ages, when the Saxons had possessed themselves of those Parts, they resumed the former Title, and called it in their own Language *Glaston* or *Glascon*.

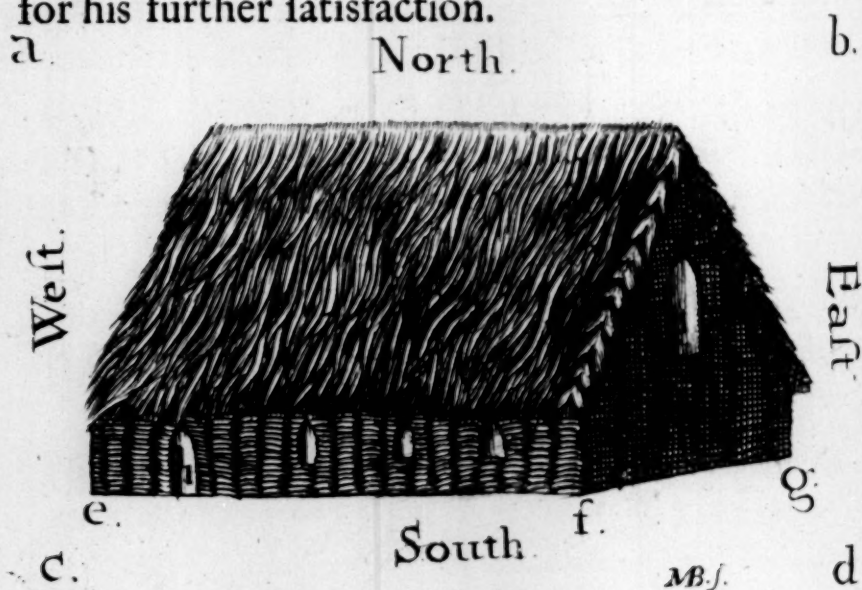
8. Mr. Broughton ¹ saies it is a continued Tradition of the still Inhabitants of Glastonbury, that when St. Joseph and his Companions came into England out of North Wales, they divided themselves into divers Companies, and that three only at first went to Iniswitrn, whereof one was ² St. Joseph himself. That he and his Companions coming tired and weary to a Hill, within half a Mile of South West of where Glastonbury now stands, rested themselves on the Ridge thereof, for which reason that Hill to this very day is called *Weary all Hill*, and that in the very Place where they rested there sprung up a miraculous Thorn Tree, which every Year at Christmase in the coldest Year and Weather, Frost, Snow or what ever else, never failed budding forth Leaves and Flowers, of which Thorn I design to say more hereafter, being unwilling here to interrupt the course of my Story.

9. When the rest of these holy Men understood where St. Joseph and his two Companions had their Settlement, they likewise ³ repaired

1. Eccl. Hist. cap. 26. p. 127. 2. Id. cap. 28. p. 136. 3. Broughton ut supra cap. 26. p. 127, 128.

The History and Antiquities

thither, and being all got together, and having earnestly implored the Help of Heaven, where to make their Stay and Abode, they set up their Rest in the adjoining Place, where the late Abbey of Glastonbury stood. A little while after they had been there, they were admonish'd by St. Gabriel the Archangel¹ in a Vision, to build a Church in honour of the Holy Mother of God and Perpetual Virgin Mary: upon which they immediately built an Oratory of bark't Alder or wicker Wands, winded and twisted together, with a Roof of Straw, or rather, after the nature of the Soil of that Neighbourhood, of Hay or Rushes, a Cut of which Oratory, together with it's Dimensions and Church-yard belonging to it, I will here present the Reader for his further satisfaction.



1. Idem cap. eodem, p. 129. Cressy lib. 2. c. 7. & Monast. Angl. Vol. I. p. 1. Fuller's Church Hist. Cent. I. n. 13. p. 7.

- a. b. c. d. The Compass of the Church-yard, the Extent whereof is not certainly known, but large enough to contain 1000. Graves.
- e. f. The length of the Church 60. foot.
- f. g. The breadth of the Church 26. foot.
- h. The Door, the top whereof reaches the Eaves of the Church, which were very low.
- i. The East Window over the Altar. *Vide* Sammes's Antiquities, pp. 213, 214.

10. Some will have it, that these holy Men prevailed little by their preaching, and therefore at last gave themselves wholly to a Monastical and Solitary Life. But this is a Notion, that is contradicted by Sir William Dugdale and Mr. Dodsworth in their ¹ Monasticon, who say, St. Joseph and his Companions converted a great Multitude of Pagans to the Faith of Christ. And it would be an injury (I should think) to the Zeal and Charity of these our primitive Fathers, to imagin they were willing to spare their Labour and Travels, to make Christ known to many, which inquired not after him. No doubt (saith a grave ² Author) they behaved themselves, as all holy Missioners did in those days, thro' all Places exhorting Men to fly from the Wrath to come, and made use of their Retreat, allow'd them by the King, only as a Place of Repose, after they had bin spent with toyling in God's Service, in which Place, being separated from Worldly Conver-

¹. Monasticon Vol. I. p. 1. ². Cressy lib. 2. cap. 4.

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fation, they might purify themselves before their Deaths, that so they might be admitted into God's Presence, to receive the Crown of all their Labours.

11. After this manner of living they all ended their days in the Island of Iniswitryne, having bin supported by the Liberality of K. Arviragus, who, for their Subsistence, bestowed upon each of them ¹ a Hyde of Land, 12. Hydes in the whole; which Donation of his was confirmed to them after his Death by his two Successors, Marius and Coillus, who, some report, were converted by these Holy primitive Fathers to the Faith of Christ. But whoever reads Mr. Broughton and Mr. Cressy will find, though these Princes (particularly K. Arviragus) by their Kindness to the Professors of Christianity, tacitly shewed their Approbation thereof, yet they did not receive from Heaven the Gift of divine Faith to submit thereto.

12. Now though we are told, that this holy Island, which had bin the Abode of Saints, became, after the Decease of St. Joseph and his Companions ², a Den of wild Beasts, till St. Lucius's days, yet 'tis certain they left some Disciples behind them, either in the Island or in it's Neighbourhood, or else how could St.

1. Cressy *ibid.* and Isaackson's Brief View of the Plantation and Increase of Christian Religion within this Isle &c. & alii. 2. Cressy Book 4. cap. 17. and Broughton cap. 24. Ag. 2. & p. 322.

Of GLASTONBURY.

II

Eluanus, called ¹ *Avalonius*, because he was either born or bred at Glastonbury, and *Medwinus* ² *Belga*, that is to say, of Wells, be instructed in Christianity? and all our Historians agree these two Saints were Christians, before St. Lucius sent them to Rome to the then Pope Eleutherius, to treat with him about his and his Kingdom's Conversion. Nay some go so far, as to say, These two Saints had so instructed that Prince, before they went on that Embassy, that St. Fugatius or Phaganus, and St. Dervianus or Damianus, Pope Eleutherius's two Legats, had nothing more to do, than baptize him. So 'tis evident St. Joseph and his Brethren left Disciples behind them, who continued Christianity in the Isle of Iniswitryne, or it's Neighbourhood, till King Lucius his days, who spread it throughout all his Kingdom. But to return from this Digression.

These two
holy
Saints
Names are
spelt both
these
ways.

13. These two holy Legats Phaganus and Damianus travelling throughout Brittain, teaching, preaching and baptizing, were informed, that St. Joseph and his Companions, about 100. Years before, had, in some measure, spread the Seed of the Christian Faith in the South Western Part of the Kingdom, and that they at last retired themselves to Iniswitryne, and there dyed. Understanding whereabouts this Sacred Place was, these Holy Legats, about the

1. Speed's Chron. cap. 9. N. 21. and Isaackson ut supra. 2. Ibid.

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Year of Christ 183¹. penetrated into this Holy Isle, as Moyſes, the Lawgiver of the Jews, did (ſay my Authors) into the inmoſt Parts of the Deſert, where, by the Divine Conduct, they found an ancient Church, built by the hands of the Diſciples of our Lord, which the Supreme Creator of Heaven declared by many miraculous Signs, that himſelf had conſecrated to his own Glory, and to the Honour of his bleſſed Mother. The aforeſaid holy Men having found this Oratory, were filled with unſpeakable joy: and ſearching diligently that Sacred Place, they found the holy Croſs, the Figure of our Redemption, together with ſeveral other Signs, declaring, that that Place had bin formerly the Habitation of Chriſtians. After this they² found the Antiquity of the coming of St. Joſeph and his Brethren thither; and alſo the Acts and Lives of them there, how religiously they lived, and how three Pagan Kings miniſtered Neceſſaries by a certain Portion of Land for their Maintenance. Afterwards being admoniſhed by a Divine Oracle, they conſider'd, that our Lord had made choice of that Place above all others in Brittain, wherein he, his Holy Mother, and his Saints ſhould be implored on. Upon which they added another Oratory, built of Stone, and dedi-

1. Creſſy Book 4. ch. 17. N. 4. p. 70. and Broughton cap. 24. F
321. alias 323. 2. Broughton cap. 24. Age 2d. p. 321. alias 323.
cated

cated to the Honour of our Lord and his Apostles St. Peter and St. Paul. And after St. Phaganus and Damianus had built that Oratory, they on the Top of the Mountain, called (now) the Torr, raised another Oratory, in honour of St. Michael the Archangel, *that he might have there Honour on Earth of Men, who, at the Command of God, should bring Men to Eternal Honours in Heaven.* This Chappel also of St. Michael (¹ say my Authors) St. Phaganus and Damianus built by Admonition and Direction from Heaven, and, to stir up the Devotion of the Faithful, they obtained of Pope Eleutherius ² Indulgences for all such, who devoutly visited those three holy Places.

14. Nine Years did these holy Men live here, and, in memory of the first twelve in the time of St. Joseph of Arimathæa, they chose ³ twelve of their Company to dwell in that Island, as Anchorets, in little Cells and Caves, who met often together every day, that they might the more devoutly perform their Divine Offices; and as the three Pagan Kings had long before granted the said Island, with it's Appurtenances, to the first twelve Disciples of Christ, so the said Phaganus and Damianus did obtain of King Lucius, to have it confirmed for ever to these

1. Idem cap. eod. p. 324. Monasticon Anglican. Vol. I. p. 11. Cressy Book 2. cap. 5. N. 6. p. 24. 2. Monast. Angl. Vol. I. p. 11.
3. Idem p. 1. & Broughton Age 2d. cap. 24. p. 321. alias 323.

their

their twelve Companions, and others their Successors after them. Thus these two holy Legats establish't a Succession of twelve devout Persons, which continued there the Service of God, without interruption, 'till the coming of St. Patrick the Apostle of Ireland to that Place.

15. St. Patrick, after several Years labour in his Apostolick Office in Ireland, ¹ retired (according to Mr. Cressy) A.D. 439. to this Island of Iniswitryne (now become a noted School of Sanctity) where he spent thirty Years, or more, of the later part of his Life, in Prayers, Fasting, Watching, and all other Penitential Austerities. The Names of the twelve Successors of the Disciples of St. Phaganus and Damianus which St. Patrick found there, were ², Brumban, Hiregaan, Bremwal, Wentreth, Banttoniweng, Adelwolred, Loyor, Wellias, Breden, Swelwes, Hinloernus and Hyn, all of them descended of noble Families, and Men of so great Sanctity, that St. Patrick, who was a Wonder himself for Piety, says, he was not worthy to unty the Latchets of their Shoes.

16. These holy Men chose St. Patrick ³ for their Superior, and informed him of all they knew of the Island. Whereupon, after he had reduced them to a Coenobitical way, that is to

1. Cressy lib. 2. cap. 5. p. 24. 2. Idem ibidem, & Monastic. Vol. I. p. 11. 3. Idem ibid.

say, brought his Religious to live in Community and in Common under the same Roof, (for till then they lived singly in Huts, Dens and Caves) he took Brother Wellias with him, and with great Difficulty they went up together the Torr, where he found the ancient Oratory of St. Michael almost ruined, and finding by an old Book, which he, by great Search and Industry, had there found out, that the Chappel there had been built by Revelation, and held in vast Veneration by St. Phaganus and Damianus, he and his Companions spent there three Months in Fasting, Prayers and Watching, during which time he had, on a certain Night, a Vision of our Saviour Christ himself, who signified to him, that he was to honour the same Archangel in the same Place; for a Testimony of the Certainty of which Vision his left Arm¹ withered, and was not restored, till he had acquainted the rest of his Brethren below with what he had seen.

17. St. Patrick's Vision being thus by Miracle confirmed; his Religious below were convinc'd, that the Chappel on that Hill was likewise chosen by God, for the Exercise of Christian Devotion. Whereupon the holy Men Arnulphus and Ogmar, two Irish Monks whom he brought with him thither out of Ireland, ² desired to go up the Hill, and remain constantly there

1. *Iidem* *ibid.* 2. *Iisdem* *ibid.* Vide chartam in Appendice.

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attending on the said Chappel, where (for ought I can yet find to the contrary) they not only lived, but ended their days. And that Almighty God might be thenceforward there constantly served, St. Patrick, by the Advice and Consent of his Religious, appointed, that two Brethren should reside on that Hill for ever, except succeeding Prelats for future Ages should, for some just Reason, ordain otherwise. And because the Ascent was so very difficult, being then overgrown with Briars, Bushes, Trees and other Clutter, he, by the Advice of his Religious, granted 100. days of Indulgence to all those, who, out of a pious Intention, should with Axes and other Instruments clear the Passage of the aforesaid Mountain on all Sides, that devout Christians might have a freer Entrance, piously to visit the Church of the Blessed Virgin Mary, that of the two Apostles, and this Oratory of St. Michael.

18. Criticks, perhaps, may censure what I have here related. If they do, they are desired to take notice, that most of what I have written hitherto, is taken out of a Writing, written by St. Patrick himself, commonly called St. Patrick's Chart or Epistle; some whereof was quoted, as we are told by Mr. Cressy¹, almost 300. Years since, by Capgrave in his Life of St. Patrick: and it is intirely extant, faith that

1. Cressy lib. 2. cap. 5. p. 25.

Author, in the famous Library of Sir John Cotton in two several Manuscripts, one of the Antiquities of William of Malmesbury, and a certain Writer called Adam Domerham. And concerning this Epistle thus writes Gerardus Vossius, the publick Reader of ¹ History in the University of Leyden in Holland: "This Epistle of the legation of St. Patrick we found some Years since amongst the MSS. Collections of Marianus Victorius, Bishop of Reate, who faithfully transcribed it out of a very ancient Manuscript, belonging to Glastonbury, many Years before, when he attended Cardinal Pole, sent Legate into England." ² Camden also reports it, which he certainly would not do, if he did not think it worthy of Credit; and it is of that authority with Sir William Dugdale and Mr. Dodsworth (two more of the Reformed Religion) that they have thought good to set it down at large in the Monasticon, from whence I design to transcribe a Copy, and present to my Reader in my ³ Appendix, for his further Satisfaction. But to return from this Digression.

19. Devout Husbandmen and Labourers having not only cleered the Hill of Trees, Bushes and other Clutter, but likewise planted the

¹. Morery's Dictionary in Gerard Vossius. ². Camden's Introduction to his Britannia, p. 69. and his Description of Somersetshire, col. 63. ³. Append. N. 1.

Neighbouring Valley with Fruits, particularly Apple Trees; from whence being now cultivated the Island got the Name of the Isle of Avalon, from the British word *avalla* ¹, which signifies Apples: And St. Patrick having repaired St. Michael's Chappel on the top of the Torr, which from this time (if I mistake not) was called, the Hill of St. Michael or St. Michael's Mount, to the time of the Reformation, after which I conceive it was call'd, the Torr from the Tower, the only Part of the Chappel now left standing; and having rebuilt (probably speaking) the worn out watled Chappel of our blessed Lady: St. Patrick's Exemplary Life, and the holy Lives of his Companions, together with the Sanctity of his Predecessors, who there lay buried, raised the Isle to that Reputation, that it became about the Year 480. ² a noted Pilgrimage for pious Persons, to repair thither out of Devotion.

20. Now as St. Benignus succeeded St. Patrick in the Episcopal See of Armagh, so, after he had taken a great deal of Pains in propagating the Gospel in Ireland, he followed the Example of his holy Predecessor, and ³ retired to Avallon, and there, after St. Patrick's Death, succeeded him in his ⁴ Abbatship, where he had

1. Broughton's Eccles. Hist. Age 2d. cap. 25. p. 329. 2. Idem cap. 24. Age 2d. p. 324. 3. Cressly lib. 9. c. 18. p. 193. 4. Broughton, Age 2d. cap. 25. p. 332.

for his Contemporaries St. Kolumkilla and St. Gildas Albanus¹, who by their holy Lives added a new Lustre to this Abbey. Whether either of them became Abbats there, I cannot yet tell, but find the latter to have been an eminent Author, and to have written, amongst other Things, ² *The History of the Kings of Britain*, which is lost. Were it now extant, it would, doubtless, afford us many more considerable Particulars of this most celebrated Abbey.

21. About the Year 530. St. David, Archbishop of Menevia, having put an end to his Provincial Synod, called ³ *The Synod of Victory*, took a Journey to Avalon, accompanied with seven of his Suffragan Bishops, with an Intention to repair the Ruins of the Monastery, and again to consecrate the Church. But being deterr'd from such a Design, by our Lord's appearing to him in sleep the Night before he designed to consecrate it; he was forbidden by our Saviour, to prophane the Sacred Ceremony by a second Dedication, which he himself had many Years performed in Honour of his blessed Mother. In Testimony whereof our Saviour with his Finger + peirced a Hole in St. David's Hand, which remained open to the

1. Monasticon, Vol. I. p. 1. 2. Pits de Illust. Ang. Scrip. Æt. 6. N. 43. 3. Cressy Book II. cap. 18. p. 242. Spelman's Councils, Vol. I. p. 19. 4. Idem ibid. & lib. 2. cap. 2. p. 26. & Monasticon, Vol. I. p. 1.

View of all Men, till the end of the next day's Mass. Hereupon all the Preparation for a Consecration came to nothing: and the Miracle, divinely wrought, being known publickly to all the Hearers, increased the Admiration. And in conclusion, when Mass was celebrated, St. David's Hand was restored to it's former Soundness. After this St. David by divine Revelation, and upon occasion of the increasing Number of holy Persons there, added a Chappel to the East side of this Church, and Consecrated it in Honour of the blessed Virgin; the Altar of which he adorned with a Sapphire of an inestimable Value, for a perpetual Memory hereof. And, lest the Place or Quantity of the former Church should come to be forgotten, there was a Pillar erected in a line drawn thro' the two Eastern Corners of the said Church to the South, which Line divides the aforesaid Chappel from it. This Story, almost Word for Word, was ingraven upon a Plate of Brasse, fastened to a Pillar in the Great Abbey Church of Glastonbury, where it continued to the Dissolution of the said Abbey in King Henry the Eighth's days. And to it (if I mistake not) was annexed a Model of the walled Oratory, that Joseph of Arimathæa built, mentioned above by us in our ninth Paragraph. For the Reader's

1. *Monasticon*, Vol. I. p. 1. *Cressy lib.* 2. cap. 8. p. 27. & *Sammes's Antiquities*, pp. 212, 213.

further

further Satisfaction, I will insert the Inscription in my Appendix ¹, as I find it set down by Mr. Sammes in his *Antiquities of ancient Britain*.

22. About twelve Years after St. David had A.D. 542. bin at Avalon, the renowned King Arthur, having been mortally wounded in the Rebellion of his Nephew Mordred ², was carried to the Abbey there, partly that he might prepare himself more perfectly for Death in the Company, and by the Assistance of the holy Monks living there, and likewise that, after his Death, he might be buried among such a World of Saints, as reposed there from the Beginning of Christianity. Before his Death, he gave to the said Monastery Brent-Marsh and Pouldon, and other Lands besides, to the value of ³ 500. Marks, (a vast Benefaction in those days) which the Pagan ⁴ *Angli* took away, but afterwards, being converted to the Faith, restored with Advantage. Amongst others I find the King of Damnonia (Devonshire,) upon the Petition of Morgaret, *alias* Worgrez, then Abbat, to have ⁵ given or restored, in the Year 601. the Land containing five Families (*quinque Cassata*) to this Abbey. The Grant was subscribed by Manverne, or Manuto, a Bishop then living there, and the aforesaid Abbat; but the King's Name was

1. Append. N. 2. 2. Cressy lib. 11. cap. 25. No. 7. pag. 249.
 3. Stow's Chron. p. 55. 4. Cressy ut supra, & Monasticon Vol. I. p. 9. 5. Broughton Age 4. c. 28. p. 602. & Cressy lib. 13. c. 13. p. 299.
 worn

worn out of the Writing (as Malsbury says) by Age. But probably his Name was recovered by the Editors of the Monasticon, who tell us a King, named Domp¹, restored and confirmed five Hydes of Land in Iniswytrine to the Brethren living there.

23. About the Year 605. St. Austin the Monk, sent into England by Pope Gregory the Great, to preach the Faith to the English Saxons, came to the Abbey in the Isle of Avalon, and being Archbishop of all England, he changed the Institute of the Monks (establish't there by St. Patrick, after the manner of the Egyptian Monks) and² appointed them the Rule of St. Benedict, by Vertue of his Legatine and Metropolitcal Power. This we are told by Sir William Dugdale and Mr. Dodsworth in their Monasticon, who report it from the Antiquities of Glastonbury; and it is also reported by Abbat Reyner, who takes it from that learned Antiquary Mr. Selden, who quotes William of Malmesbury for it, who died in the Year 1142. and he asserts it in K. Stephen's days. But, notwithstanding this ancient Authority, it gains not general Credit, even amongst Catholicks. Such who disbelieve it, say, it was impossible St Bennet's Rule should be so soon received in this Monastery, for that the Monks here must have bin Brittain's. And St. Bede assures us,

1. Monasticon, Vol. I. p. 9. 2. Ibid. p. 12.

that the Christian Britains opposed St. Austin in every thing. So it cannot be imagined, that they would receive any Rule prescribed by him. And moreover, that the Kingdom of the West Saxons did not receive Christianity till after St. Austin's death. And every body knows, that Glastonbury was in the Kingdom of the West Saxons. Besides, Brithwaldus (as we are assured by Mr. Willis) was the first Saxon Abbat, many Years after, which shews the British Monks still continued in this Monastery, and cannot be thought to have received St. Bennet's Rule for the reason aforesaid. Nor must we forget to acquaint the Reader, that St. Austin by his Epistle acquainted St. Gregory with what hath been hitherto related as a Tradition received in those days, as we are assured by Mr. Cressy in the second Book of his Church History, cap. the seventh. And some twenty, or five and twenty, Years after, St. Paulinus, ' the first Archbishop of York in the Saxons time, (a principal Man in the Roman Mission) with St. Austin, lived in this Monastery (from henceforward called the Abbey of Glasfeney, Glascon, Glassteinbyri or Glasfonbury) with the Monks there, and made new Buildings or Reparations there for them, amongst which was the old Church, which he built from Bottom to Top with Timber, and cover'd it with Lead.

1. Broughton Age 2d. cap. 25. p. 332. & Cressy lib. 14. cap. 22. p. 342.

24. And as the Buildings and Revenues of the Abbey increased, so did likewise the number of the Monks. Infomuch that I find, at the Dissolution of this House in K. Henry the Eighth's days, there were there 100. Monks¹ more or less; and, by reason of the many Advantages and great Benefit which Religion had retrieved from St. Joseph and his eleven Companions, from St. Faganus and Damianus and their ten Companions, and from the twelve Disciples that had there all along succeeded them, there were twelve Monks of the Abbey² appointed to keep Chore, and constantly to perform all other Church Duties in St. Joseph's Chappel, so called, not that it was dedicated to him, but because St. Joseph built it.

25. There was a Church-yard belonging to this Chappel, as I have already mentioned in my ninth Paragraph, large enough to contain 1000.³ Graves, wherein lay buried⁴ St. Joseph of Arimathæa and his eleven Companions, and all the Successors of St. Phaganus and Damianus till St. Patrick's time, St. Patrick himself, St. Benignus and his Disciple St. Pincius, St. Gildas the British Historiographer. In a word, in that Church and Church-yard, and in the compass about the Church, saith Mr. Brough-

1. Sanders de Schifmate lib. I. p. 176. & Reyner's Apostolatus, Tr. I. p. 224. 2. Monasticon, Vol. I. p. 1. 3. Spelman's Councils, Vol. I. p. 11. Sammes's Antiquities, p. 213. 4. Monast. Vol. I. pp. 4, 5. ton

ton¹ (from the Antiquities of Glastonbury)
 "the Pavement, the Altars under, above and
 "within, were so heaped with holy Relicks
 "thronged together, that in all that Church-
 "yard 16. foot deep from the Top, there is
 "no Place, that was without the Bodies of
 "Saints; for which reason the Church-yard
 "was called *Sanctum Cæmeterium, the holy Church-*
 "*yard*, in the middle whereof they built ano-
 "ther Chappel in honour of St. Michael, St. Jo-
 "seph of Arimathæa, and the Saints in general
 that rested there under the Altar, whereof they
 heaped the Bones of the Dead and the Re-
 licks though unknown of the Saints in great
 Multitudes, and appointed an especial Mass of
 the Church-yard should be daily celebrated in
 it. Hereupon Glastonbury got the name of
² *Roma secunda*, a second Rome, and it was re-
 nowned like Rome it self. For as that became
 famous for it's multitude of Martyrs, so³ did this
 for it's multitude of Confessors here buried.

26. In so great Reverence was the Church
 and Church-yard held, where these were
 interred⁴, "That our Forefathers did not
 "dare to use any idle Discourse, or to spit
 "therein without great necessity, Enemies and
 "wicked Men were not suffered to be buried

1. Broughton Age 2d. ch. 24. pp. 324, 325. 2. Monasticon,
 Vol. I. p. 1. 3. Monasticon, Vol. I. p. 7. & Broughton Age 2d.
 cap. 24. p. 325. 4. Ut supra.

D

"therein

"therein, neither did any bring any Hawk,
 "Dog or Horse upon the Ground. For if they
 "did, it was observed, that they immediately
 "died thereupon. The Church, for it's Anti-
 "quity, was by the old English called Eald
 "Church, and the Men of those Days had no
 "Oath more sacred and formidable, than to
 "swear by this old Church ¹." And, for the
 Relief and Entertainment of devout Pilgrims
 resorting to this holy Place, there was not
 only an Hospital built at Glastonbury, but like-
 wise in other Places, where they were enter-
 tained *gratis*. There were two such in the
 Neighbourhood, one called the Chappel of
 Playsters, near Box a Town in Wiltshire near
 the Bath, and the other was a great House
 called ² without Laffords
 Gate near Bristoll.

27. Now, according to the Computation of
 Years, whereby is shewn the Coherence of Hi-
 stories, I must return to the Benefaction of
 several Kings to this Abbey. Kenwalch the se-
 cond Christian King of the West Saxons, but the
 seventh from it's first being erected into a
 Kingdom, bestowed, in the Year of our Lord
 675. which was the 29th. Year of his Reign,
³ Ferramore and other Possessions upon it.
 Kentwyn, the tenth King of that Kingdom, who

1. Monasticon, Vol. I. p. 1. 2. Aubry's Introduction, printed
 in Miscellanies on curious occasions, p. 34. 3. Monast. Vol. I. p. 12.
 began

began his Reign *anno Domini* 680. ¹ gave them the Mannour of West Montaton, *etc.* freed them from all Secular Service, gave them Liberty of choosfing their own Superiors, and called their Abbey the ² Mother of Saints. Cedwella, or, as others write him, Kenewalla, King Kentwyn's immediate Successor, in the Year 681³. confirmed to this Abbey Bishop Hebba's Gift of Lantocay, and bestowed ⁴ some land himself upon them. And this he did when he was yet a Pagan. For it was after he had thus endowed the Monastery of Glastonbury, that he went to Rome, and received Baptism from St. Sergius the first (then Pope) where he was Christned by the name of Peter, and afterwards was Canonized for a Saint.

28. But King Ina, King Cedwall's Successor, went beyond all his Predecessors in his Munificence to this Abbey. For in the Year 708. he demolished all the old ruinous Buildings, and built the Abbey quite anew. And this was the fourth time of it's ⁵ building, the first time being at the first planting of Christianity by St. Joseph of Arimathæa, the second by St. David Archbishop of Menevia, which being again run to ruin was raised up again by twelve well af-

1. Monasticon Vol. I. p. 12. 2. Vide chartam Regis Inæ in Append. N. 3. & Sammes's Antiquities, p. 567. 3. Monasticon, Vol. I. p. 12. 4. Vide chart. Hen. II. in Harpsfield's Hist. Eccl. p. 3. 5. Speed's Chronicle 228. & Sammes's Antiquities, p. 578. and Camden's Britannia in Somersetshire.

fectd Men in the North. The Great Abbey Church this King here new built. He caused it to be consecrated anew, and dedicated it to God in ¹ Honour of the blessed Virgin, and the two Glorious Apostles St. Peter and St. Paul. One of the Chappels belonging to it (which I take to be St. Joseph's) he garnish't over with Gold and Silver, and gave to it Ornaments and Vessels likewise of all Gold and Silver. For the Gold [Plate] thereupon bestowed amounted to three hundred thirty three Pound weight, and the Silver [Plate] to two thousand and eight hundred thirty five, besides the pretious Gems embrodered in the Celebrating Vestments, according to the account that ² Speed gives us of this Benefaction; but, according to the relation, that Stow ³ and the English ⁴ Martirologe give of it, it came to a great deal more.

29. Nor did this munificent Prince stop his bountiful Hand here. For he bestowed upon this Abbey the ⁵ Mannours of Brent, Sow, Poulton, and other Possessions; and by the same Charter, whereby he granted to the Monks these Possessions, he confirmed to them whatever had at any time been given them by any of his Predecessors, and stiles the Abbey

1. Tanner's Notitia, p. 193. Monasticon, Vol. I. p. 13. &c.
 2. Speed's Chronicle, p. 228. 3. Stow's Chron. p. 26. 4. See S. Inas, Feb. 6. p. 30. 5. Vide chartam in Appendice, Numb. 3.

of Glastonbury in the said Charter, *Ecclesia Britanniae prima, & fons & origo totius Religionis. The first Church of Brittany, and the Fountain and Origin of all Religion.* Moreover, he granted them very great Privileges and Exemptions from the Bishop's Authority, permitting the Monks to receive in the said Monastery, or any Chappels annexed to it, the Ecclesiastical Sacrament from whatsoever Bishop they should think fit, so he were such an one, as was conformable to the Church in the Celebration of Easter; which Charter (being witnessed by Burthwald, Archbishop of Canterbury, the then Metropolitan, by Daniel Bishop of Winchester, Fordredus Bishop of Sherborn, the then Ordinary of Somersetshire) ¹ was carried to Rome by King Ina himself, who got it confirm'd by St. Gregory the second the then Pope. This Charter was granted to the Abbey of Glastonbury in the Year of Christ 725.

30. And here, tho' I love not Digressions, I am forced a little to interrupt the Course of my Story, by reason the late Bishop Stillingfleet, Mr. Collier, and some other modern Historians, would willingly perswade the World, that this Charter is not authentick. I would not, nor durst I derogate from the Authority of so nice and able Writers, but that in ² Harpsfield I

1. Reyner's Apostolatus, Tract. I. Sect. 1. p. 43. 2. Harpsfield Hist. Eccl. p. 3. cap. 2.

meet with a Charter from King Henry the second (who, in the Year 1184. or soon after, began to build the Abbey of Glastonbury anew, it having been again consumed by Fire 'A. D. 1171.) confirming to it all the Charters and Privileges, granted to that Monastery by any of his Predecessors, amongst which he names King Ina's. This and the rest of the Charters and Privileges, thus granted by former Kings, King Henry the second says, he caused diligently to be searched, and to be brought and read before him. The Words of King Henry's Charter are these: *Quorum Privilegia & Chartas feci diligenter inquiri, & coram me presentari & legi.* And he made this strict Inquiry by the Perswasion of several of the Prelats of the Realm, and of some of the Nobles. So I am much rather inclined to think, the Grave Authors abovementioned mistaken, than believe K. Henry the second was imposed upon; who living almost 500. Years neerer the time of K. Ina, had better reason to know the Truth of this matter, than these modern Writers. King Henry the second's Charter, for the Reader's further Satisfaction, shall be inserted in my ² Appendix. Moreover Speed ³ tells us, "That
"in his days there was a Charter exemplified
"under the Seal of King Edward the third, con-

1. Stow's Chron. p. 55. 2. Append. N. 4. 3. Speed's Chron. ch. 9. Num. 21. p. 80.

"firming

"firming the Credit of K. Henry the second's
"Charter here spoken of." It is therefore very
strange to me, that so great an Error should
drop from so critical Pens. But to return to
our Story.

31. *A.D.* 729. King Ethelard succeeded King
Ina, who, together with his Queen Fridogida,
became ¹ a bountifull Benefactor to this Ab-
bey. After Ethelard came King Cuthred, who
bestow'd three Hydes of Land at a Place, called
Ure, upon Tumbert the then Abbat, and con-
firm'd ² to him and his Monastery all the Pos-
sessions and Privileges granted to them by any
of his Predecessors, and Kenwulph, the next
West Saxon King but one to Cuthred ³, be-
stowed five Hydes of Land upon them at a
Place called Wudaton, and other Possessions
at Huneresbury. In a Word (for it would take
up a Volume, to number up all the particular
Benefactors and Benefactions to this House)
many other Kings and Queens (not only of
the West Saxons, but of other Kingdoms of
the Heptarchy) several Archbishops and Bi-
shops, many Dukes and of the Nobility of
both Sexes, thought themselves ⁴ happy in in-
creasing the Revenues of this venerable House,
and to obtain them a Place of Sepulture.

1. Monasticon, Vol. I. p. 14. 2. Idem ibid. 3. Idem ut su-
pra. 4. Monasticon, ut supra, p. 6.

32. Though

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32. Though the Abbey of Glastonbury was a Sufferer in the ninth and tenth Ages by the Incurfions of the Danes, yet it was not destroyed. Mr. Broughton ¹ fays, it was miraculously preserved from their Pagan Fury by two of the Danes being stricken blind. However Religious observance thereby was much decayed, and the Number of Religious much lessened by Death, and no Novices to be met with in those days, to supply the Places of the deceased, none caring to submit to a Monastical Life, where they ² could not spend their Lives in Solitude and Contemplation, which occasioned the very Buildings to fall likewise to Ruin and Decay.

33. King Edmund, the 26th. King of the West Saxons, and 27th. Monarch of the English Men, being willing to restore this Abbey to its ancient Splendor, made ³ St. Dunstan Abbat of it, and permitted him to make free use of his Treasure to rebuild it. Whereupon St. Dunstan, in or about the Year of Christ 942. laid the Foundations, and designed the Offices (according to a Pattern which he had out of France) and in a short time finished a noble Monastery, into which he brought a Congregation of (new) Monks, whom, he being their

1. Broughton Eccl. Hist. Age 2d. cap. 24. N 5. p. 327. & 328.
 2. Cressy lib. 28. cap. 15. p. 755. 3. Harpsfield Hist. Eccl. Sax. 10. cap. 9. p. 203.

Abbat, he brought to such Perfection of life (saith ¹ Capgrave) that from among them were assumed Bishops, and Archbishops, and Abbats to many Neighbouring Monasteries. Now from St. Dunstan's bringing to this Monastery a new Congregation of Monks out of France, arises (I suppose) the notion of his introducing here Benedictins; whereas one may gather from King Ina's ² Charter abovementioned, the Monks, which were at Glastonbury in the Year 725. were of the Benedictin Order: and the Editors of the Monasticon assure us, That the Benedictin Rule began here to be observed, whilst St. Austin was Archbishop of Canterbury, nay Archbishop of all England, as we have already observed in our 23^d. Paragraph. Thus by the liberality of King Edmund, and the Diligence of St. Dunstan, such a Monastery was built, as England had never seen the like for such Regular Monks, and such a number of Mannours belonging to it, and there so conveniently situated.

34. And to free the Minds of these Religious from all Distractions hindring the Service of God; and likewise to add to their State Splendor and Power, to render them considerable to the Laity; King Edmund, in the Year 944.

1. Capgrave à Cressy citat. lib. 31. ch. 17. N. 10. pag. 838.

2. Vide Chartam Regis Inæ in Appendice, N. 3.

granted ¹ St. Dunstan and his Monks a Charter, not only confirming all the Privileges and Donations formerly granted to their Predecessors by his Ancestors King Edward, Alfred, Kentwyn, Ina, Cuthred and others; but discharged them from several Burdens, Duties, Contributions and Subjections; and gave them a Right and Power to receive Fines, punish Malefactors, and of enjoying their Lands as free from all Claims, as he enjoyed his own, especially the Town of Glastonbury it self. These Privileges in the Charter are thus called, *Burghbrice*, ² *Hundredsocna*, *Athas*, *Ordelas*, *Infangenetheofas*, *Homfocna*, *Frithbrice*, *Forestealle*, *Toll* and *Teame*. This is the first time that I find, amongst the Books I have by me, the Town of Glastonbury mentioned: tho' I take it to have been built some Ages before this time, or else how could the Artificers, who built this Abbey four times before, have met with Accommodation? But more of this, when we come to treat of the Town it self, which shall be, when we have finished what we have to say further of the Abbey.

35. But St. Dunstan having highly incensed King Edwy (K. Edmund's Son and next Suc-

1. Vide Chartam in Monast. Angl. Vol. I. p. 15. & Appen. N. 5.

2. Or, *Hundredsetena*. See §. 37. In the Monasticon, through mistake, a Comma is put after *Hundred*, as if *Hundred* and *Socna* were distinct Privileges. *H.*

cessor

cessor but one) for having reproved him, ' the day of his Coronation, for Incest and other high Crimes he that day committed, King Edwy removed that holy Prelate from his Abbey, and made one Elfy Abbat of Glastonbury in his Room, as some will have it. But according to Sir Richard Baker ² and Speed ³, he not only sent St. Dunstan into Banishment, but turned all his Monks out of their Monastery, and supplied their Places with married Priests, by which means the Abbey of Glastonbury became a Seminary (as Bohun calls it) of Secular Priests. However, some regard this vicious King had to that venerable Place. For he⁴ bestowed upon it, in the Year of Christ 956. some Possessions at a Place called Parthenebergue, and some other Lands in other Places.

36. But these married Priests could not continue in this their new Dwelling above sixteen Years, if they tarried there so long; King Edwy coming to the Crown only in the Year 955. and it is agreed by all Writers, That his Brother King Edgar, by St. Dunstan's, St. Oswald's, and other holy Prelats advice, removed in the Year 971. the then married Priests out of the several Cathedral Priories and Abbeys those Priests were possesst of, and replaced the

1. Complete Hist. of England, Vol. I. p. 63. & Monasticon, Vol. I. p. 16. 2. Baker's Chron. p. 11. 3. Speed's Chron. in Edwy, N. 2. p. 347. 4. Monasticon Angl. Vol. II. p. 837.

Benedictin Monks in their former Houses, whence they had bin driven either by the violent Persecution of the Danes, or by K. Edwy's revengefull Spite to St. Dunstan. But I am inclined to think, the married Clergy continued not above seven Years at Glastonbury. For that Brithelme, at that time Bishop of Wells, before his Election to that See a Monk of Glastonbury, gave ¹ *A.D.* 961. the Jurisdiction of all the Country about Glastonbury to the Abbey there, and ordained an Arch-Deaconry to govern it, whereto one of the Monks were to be elected yearly, which he could not have done, had not the Monks then been restored. Besides, I find King Edgar in the Year 963. to have bestowed ² upon this Abbey, the Mannour of Stoure *alias* Stouermister, and twenty Hydes of Land more in other Places, which he would scarce have done, had it then been filled with a Clergy, who lived incontinently, contrary to the Canons of the Church at that time in use. But to go forward.

37. This King Edgar granted several Charters to this Abbey, some conveying to the Abbat and his Monks more Lands, and some enlarging their Privileges. That dated at London in the Year 971. adds to the Privileges granted by his Father King Edmund

1. Godwin's Bishops, p. 290. & Isaackson's Ephemeris, p. 429.

2. Monasticon Angl. Vol. I. p. 17.

¹ **Socam** and **Sacam**, on **Strond** and on **Streame**, on **Woode** and on **Feld**, that is to say, Liberty to determin Pleas and correct Delinquents on Strand and on Streame, in Wood and in Field, above Ground and under Ground; ² **Hundredstena**, which was Privilege of Sanctuary in the Limits of the Hundred; **Calle Hord**, as which signifies, the appropriating to their own Use any hidden Treasure found within their Territories; **Forestall**, that is to say, intercepting Provisions coming to their Market; And ³ **Busan Corderan**, **Beneoderan**, ⁴ **Flemenneferde**, ⁵ **Hamlocna**, ⁶ **Grith Brice**

1. Vide chartam in Monastico, Vol.I. pp. 16,17. & Append.N.6.
 2. Called before (for 'tis the same kind of Privilege) **Hundred=**
socna. See §. 34. *H.* 3. The **Busan Corderan**, **Beneode=**
ran, mentioned here should be joyned with **Calle Hord** that
 goes before, and then the Privilege will be, **calle hordan**, (or,
 as in the Charter, **hordas**,) **busan Corderan** & **Beneoderan**,
 all hidden Treasure above and under (or within) Ground. *H.*
 4. Others call it **Flemensrede**. **FLEMENSREDE**, (saith Du
 Fresne) *Jus quo catalla fugitivorum, sive amerciamenta hominum*
fugitivorum, cum anno & vasto, dominis feudalibus competunt, ut est
apud Bromptonum, p. 2031. flymena vel flimen, Saxon. est fugiti-
vus, pæd, consilium. Fleta lib. I. cap. 47. §. 12. Fleinenessreive,
vel flemesrenthe, (est) habere catalla fugitivorum suorum te-
nentium. H. 5. From the Saxon **Ham**, *i. e.* a House or dwell-
 ing, & **yokne**, a liberty or immunity. But Skene deriveth it
 from (**Haim**) a German word, signifying a house or dwelling,
 and (**Suchen**) that is, to seek, search, or pursue. So Dr. Cowell,
 voc. *Hamfoken*. who noteth also, that it is used in Scotland for
 the crime of him, that violently, and contrary to the King's peace,
 assaulteth a Man in his own House: which is punishable equally
 with ravishing of a Woman. *H.* 6. **Grithbrice** and **Frithis=**
brice is a Breach of Peace, so as to take in all kinds of Distur-
 bers thereof. *H.* and

and *Fridisbrice*, which are Termes of Franchises, which no Books I have by me give the Interpretation of. And besides any Monk of that House, who met with a Malefactor going to the Gallows in any Part of the Kingdom, could take him out of the Executioner's Hands, and give him his Pardon. Moreover, King Edgar, by this Charter, exempts this Monastery, and the Parishes of Street, Mireling, Budicle, Shapewick, Sowy, and the several Chapels within the said Parishes, to wit, those of Beckery called Little Ireland, Godeney, Mortinesey, Ferramere, Padonberge and Adredery, from the ordinary Jurisdiction of the Bishop, except some things, with a Salvo to the Church of Rome and that of Canterbury.

38. Mr. Cressy¹ mentions another Charter of King Edgar's to the Abbey of Glastonbury, wherein, amongst other Things, he granted, "That the Monks should always be Electors of their own Abbot, who was to be chosen out of their own Body. Inſomuch that, if the youngest and loweſt of all their Congregations were capable, they ſhould not have reſort for an Abbot abroad; nor then alſo ſhould any be impoſed on them without their Suffrages: *only he reſerved to himſelf the Power of conferring the Croſier or Paſtoral Staff on the Perſon elected.* Again, that all Controverſies, as

1. Cressy's Eccl. Hist. Book 32. cap. 19. pp. 875, 876.

"well

“well in Secular as Ecclesiastical Affairs, should
 “be determined in the Abbot’s Court. Like-
 “wise, that the Bishop of Wells (the Ordinary
 “of Somersetshire) should exercise no Juris-
 “diction over them to call their Priests to his
 “Synods, to suspend any of them from the di-
 “vine Office, *etc.* These Charters of Privi-
 “leges, with many other Secular Immunities,
 “he caused first to be confirmed in a Synod of
 “Bishops and Nobles assembled at London, and
 “afterward sent them to Rome, where they
 “were also confirmed by a Bull of Pope John
 “the thirteenth. One, if not both these Char-
 “ters King Edgar carried himself to Glaston-
 bury, and, that it might be perpetually valid,
 he, at the Delivery of it, laid his Scepter * up-
 on the Altar of our Blessed Lady, together
 with the Charter, which Scepter was curi-
 ously made of Ivory. After which he made the
 same Scepter to be cut into two Peece, least
 some succeeding Abbats should sell it or give
 it away : one half whereof he left with the Ab-
 bat, and kept the other half himself. This he
 did in the time of Ælthard, or, as Mr. Willis
 writes him, Ælstanus, Abbat, and in the fif-
 teenth Year of his Reign, which was in the
 Year of Christ 974.

39. King Egelred or (as others write him)
 Ethelred, King Edgar’s second Son, ¹ bestowed

* Lituum. 1. Monasticon, Vol. I. p. 17.

upon

upon Sigegar then Abbat six Hydes of Land at Anstanclyf, one Hyde at Sitebeorge, a Mannour at Puckle Church containing 30. Hydes of Land, and a House he bought for forty Marks of Gold in Wilton. King Edmund the second, surnamed Ironside, Son to King Egelred, having been mortally wounded by the treacherous Duke Edrick *A. D.* 1016. bequeathed ¹ 17. Hydes of Land to this Abbey, and his Body to be buried there; and King Canutus the Dane, about the Year 1030. went to Glastonbury, to see the Tomb of King Edmund Ironside, whom he used to call his Brother, and there gave ² a very rich Pall to lay on King Edmund's Tomb, embroidered with Apples of Gold and Pearls: and at the same time ³ confirmed all the Privileges that his Predecessors had granted to this Monastery.

40. I meet with nothing remarkable of the Abbey of Glastonbury from King Canutus's Death to the Conquest, which happened in the Year 1066. And then I find William the Conqueror, to have maimed the Monastery in it's Possessions extremely, and to have oppressed the poor Monks to the last Degree in their Liberty and Properties. He ⁴ seized on many of their Mannours, and bestowed them upon his Court Favourites. Amongst other Places, which I

1. Monasticon, Vol. I. p. 17. 2. Leland's Collect. Vol. II. p. 526. 3. Idem ibid. 4. Monast. Vol. I. pp. 17, 18.

find he by force took from them, he seized upon some of their Possessions at Wilton, and gave them to Geoffrey de Magna Villa; and upon one Harding, the Son of Aednoth a mighty Man and great Lawyer in those Days, he bestowed the Mannours of Mellis and Lyme, which, with other Possessions, were recovered by the Care and Industry of the venerable ¹ Herlewinus, who became Abbat of Glassenbury about 36. Years after. He likewise took from them several Mannours, such as Tintanhull and Loda-resburgh, upon the latter whereof was afterwards built the Priory of Montacute. He quartered Souldiers upon them; and being jealous of his new Subjects, he, between Easter and Whitsontide after he came to the ² Crown, carried over into Normandy with him the principal Men of the Nation, amongst which was Egelnath, at that time Abbat of this Monastery, whom he a while after deposed ³, placing one Turstine, a Cluniack Monk of Caen in Normandy, in his Room.

41. This Turstine being a weak, but, withall, a busy, prodigal Person, shamefully wasted ⁴ the Revenues of the Abbey, and altered several of the ancient Statutes and Customs of the House. Amongst other Things, he compelled his Monks

1. Idem ibid. 2. Speed's Chron. in Will. Conq p. 421. N. 9. Baker's Chron. p. 24. 3. Monast. ut supra. 4. Reyner's Apostolatus Tract. 2. Sect. 6. p. 144.

to lay aside the old Gregorian Song, used in that Monastery time out of mind, and imposed¹ upon them a new Sort of Church Song, invented by one William Fiscamp a Norman. He pincht them in their² Dyet, and, in a Word, so tyrannized over the poor Monks, that they refused to submit to many of his Innovations. Whereupon he brought in Souldiers to subdue them, who, on a sudden and in a Rage, breaking into the Chapter-House, made the³ poor frightened Religious fly into the Church, even to the High Altar, where they shot, not sparing to hit the Crosses, Images and Shrines; and ran one of the Monks thro' the Body with a Spear, as he embraced the Altar, and so slew him. Another was slain with an Arrow, lying, as it were, hidden under the Altar. The others, constrained of Necessity, defended themselves with Forms and Candlesticks of the Church; so that, although they were sore wounded, they drove the Souldiers behind the Quire, and so it fell out, that, besides the two⁴ that were

1. Tanner's Preface, p. 38. 2. Reyner, ut supra. 3. Stow's Chron. p. 119. 4. The Saxon Annals tell us, that three of the Monks were slain, and eighteen wounded, and that this Fray happened *A.D.* MLXXXIII. *Ðæt mægon we secgan. buton þæt hi gecotedon ƿriðe. 7 þa oðre þa ðuƿa bƿæcon þær abune. 7 eodon inn. 7 of-ƿlogon ƿume þa munecƿ to deaðe. 7 mænige gefundebon þær inne. ƿƿa þæt þet blod com of þam ƿeofode uppon þam ƿƿadan. 7 of þam ƿƿadan on þa flope. þreo þær ƿæron ofslagene to deaðe. 7 eahteteone gefundade. Vide Chron. Sax. ex Ed. cl. Gibboni, p. 185. H.*

slain,

slain, there were fourteen more of the Monks wounded, and some of the Souldiers also. This matter being examined into, it was found the Abbat was only to blame, whereupon the Conqueror ¹ removed him, and sent him back to Caen into Banishment. And, to make the Abbey of Glastonbury some amends, he confirmed to them some Lands they had at ² Middleton, Fulbroc, Berwes, Burnington, Lyme, Blakeford and Winton, which the Monks complained to have been unjustly taken from them. However, this unworthy Abbat ³ got his Abbey again, after the Conqueror's Death, of his Son William Rufus, buying it of him for 500. Pound of Silver. But more of this hereafter.

42. Upon the Fray, that happened in Turstin's time, several of the Monks withdrew from their Monastery, and were charitably received ⁴ by some Bishops into their Palaces, where they continued till Turstin's Death, after which they returned home, and then the Abbey began again to pick up, by the prudent Management of his Successor Herlewinus, who was made Abbat in the Year 1102. This good Prelate not only purchased several of the Possessions, that had been alienated in the Conqueror's time from his Abbey, as we have already observed in our 40th. Paragraph, but

1. Stow *ibid.* & Reyner *ut supra.* 2. *Monasticon*, Vol. I. p. 18.

3. Stow's *Chron.* p. 119. 4. *Ibid.*

likewise ¹ began to build the Church anew, which at that time, through neer 400. Years standing, was again run to Decay.

43. The good Precedent given by Herlewinus was exemplarily followed by the next Successor but one Henry de Blois, who being Nephew to King Henry the first, and Brother to King Stephen, had great Interest at Court, which he imployed in benefitting his Abbey. For understanding ² the Mannours of Melles, Uffaculum, Camelarton, Domerham, and some other Tenements in the Parishes of Siston, Ashcote and Pedewell had been formerly belonging to his Monastery, he recovered them of his Uncle King Henry in the Year of Christ 1126. and got a ³ Confirmation of the Mannour of Offcolme from his Brother King Stephen in the Year 1136. which had been violently refted from his Monks in the time of the Conqueror.

44. Little occurs to me of the Abbey of Glastonbury from this time to the Year 1171. and then, according to Stow ⁴, there happened a Fire, which consumed it, but, according to Leland ⁵ and others, the Fire did not happen till thirteen Years after, to wit, *anno Domini* 1184. at which time we are told by Mr. Willis ⁶,

1. Monasticon, Vol. I p.18. 2. Ibid. 3. Monasticon, Vol. II. p. 844. 4. Stow's Chron. p.55. 5. Leland's Coll. Vol.II. Tom. 3. pp.210,320. 6. Willis's View of Mitred Abbeyes, being the sixth Vol. of Leland's Collect. p. 100.

a nice Enquirer into Antiquity, that the whole Monastery, except Part of the Abbat's Lodgings and the Steeple, were consumed. Upon which Disaster King Henry the second sent one of his Chamberlains, *viz.* Ralph Fitz Stephen, thither, to take care of the Revenues, who began, and in a great manner finished, a new Church, and the Offices of the House. And whilst Ralph Fitz Stephen was imployed there in Building, King Henry ' (by the Perswasion of Heraclius Patriark of Hierusalem, Baldwin Archbishop of Canterbury, Richard Bishop of Winchester, Bartholomew Bishop of Exeter, and many others of his Nobility) carefully examined, and searched into the Truth and Authority of the ancient Charters and Privileges, granted to the Abbey of Glastonbury, and finding them to be authentick, he by a new Charter confirmed to this Monastery, whatever had bin granted to it by any of his Ancestors or Predecessors. And this is that Charter, of which we have promised to give our Reader a Copy in our Appendix, mentioned in our 30th. Paragraph.

45. But King Henry the Second lived not to see the Buildings of Glastonbury Abbey finished; for they were not perfected till neer five Years after his Death, that is to say, till in or

1. Vide Chartam in Harpsfield's Hist. Eccl. p. 3. cap. 2. & in nostro Appendice N. 4.

neer

neer the Year 1193. in the Reign of his Son King Richard the First, and whilst Henry de Saliaco was ¹ Abbat there: in whose time also was found the Tombs of the famous King Arthur and his Wife Queen Guinever; of whom, and of the finding of which, we will give some further Account hereafter, being unwilling here to interrupt the Course of our Story.

46. King Richard the first having been taken Prisoner in Germany, at his Return from the Holy Land, Henry the sixth, the then Western Emperor ², enjoined Leopold Duke of Austria, who had taken the King Prisoner, That one of the Conditions for his Releasement should be, to make Savaricus (who was kin to the Emperor, and that time here in England Archdeacon of Northampton) Bishop of Bath and Wells, and to annex the Abbatship of Glastonbury to that Bishoprick. To effect this, Henry de Saliaco, at that time Abbat of Glastonbury, was promoted to the See of Worcester, then vacant by the Death of Robert Fitz Ralph Bishop of that Place, and Savaricus was prefer'd to the Bishoprick of Wells: and, to make the matter the more easy to the King, Savaricus was content to restore to the Crown the City of Bath, which John de Villula, once Bishop of

1. Willis's View of Mitred Abbeyes, being the sixth Vol. of Leland's Collect. pp. 100, 101. 2. Godwin's Bishops in Savaricus Bishop of Bath and Wells, p. 295.

this Diocess, had 45. Years before bought of William Rufus, and to which Place he had removed his See from Wells. Matters being thus brought about, Savaricus succeeded Henry de Saliaco in the Abbey of Glastonbury, and annexed it to the See of Wells, stiling himself Bishop of Glastonbury. Upon which a great Controversy ensued, and the Monks¹ elected *A.D.* 1199. William Pica for their Abbat; but this Election was very hotly contested, even to Excommunication. Whereupon William Pica repaired to Rome to the Pope, and died there. But Savaricus did not survive long. Nor did this Controversy end with his Death, which happened *A.D.* 1205. For Joceline, his Successor in the See of Wells, continued his Claim to the Abbey, which he kept on foot for above 12. Years, and then this Contention was ended by the Monks² parting with to the Bishoprick of Wells the Mannours of Winchomb, Pucklechurch, Blackford and Cranmer, and the Patronage of the Benefices of Winscomb, Pucklechurch, Ashbury, Christ-Malford, Buckland and Blackford. This Agreement was made at³ Shaftsbury, the eighth day after the Feast of St. John the Evangelist, *A.D.* 1218.

47. Fifty eight Years after this Agreement,

1. Willis's View of Mitred Abbeyes, being Leland's sixth Vol. of Collectanea, p. 101. 2. Godwin's Bishops in Joceline Bishop of Bath and Wells, p. 295. 3. Willis, ut supr.

that

that is to say, on the eleventh Day of September 1276. ¹ there happened a dreadful Earthquake, that throw down St. Michael's Church upon the Torr. This Church, beyond all Dispute, was afterwards built up again, since the Editors of the Monasticon ², in the Cut they give us of Glastonbury, say, that the Church upon the Torr fell in King Henry the eighth's days with the Abbey. Besides, it would, certainly, be an injury to the Zeal and Piety of our devout Ancestors, to imagin, they would not rebuild a Church, held by their Predecessors in so great Veneration. But I have not yet found by whom, or when it was rebuilt. And it is probable the Abbey it self was considerably damaged by that Earthquake, since I find Geffrey Fromont, who became Abbat here *anno* 1303. began ³ in his time the Great Hall, and made the Chapter-House to the Middle; Walter de Tanton his Successor to have made the Front of the Choir; Walter Monington, the next Abbat but two to him, to have made the Vault of the Choir and of the Presbitery, which he also enlarged; John Chinock, Abbat Monington's Successor, to have perfected the Great Hall and Chapter-House which had been begun by Fromont, and to have built anew the Cloyster, Dormitory and Fraternity: all which

1. Stow's Chron. p. 200. 2. See the Cut in the Monasticon, Vol. I. 3. Willis's View of Abbeys, ut supra, p. 103.

Buildings, one would think, could scarce have run so to decay in less than 190. Years, had they not been shatter'd by the said Earthquake. Several other Alterations, Additions, Embelishments and Benefactions were made by other Abbats, which shall be mentioned in the Description I shall give of the Abbey, or else in the Catalogue of the Abbats which I shall hereafter present my Reader with. Skipping, therefore, for the present what might be said on these Matters, I shall proceed to the Dissolution of this renowned Abbey, which happened on the occasion and in the manner following.

48. King Henry the eighth having cast off the Pope's Authority, and declared himself supreme Head of the Church of England, (because the Pope would not yield to his divorcing Queen Catharine, and marrying Anna Boulenduring Queen Catharine's Life) by the Advice of Cromwell, his Vicar General of all Spiritualities under himself, either by Threats, Violence, or Tyranny, or else by Presents, Promises and Perswasions, seized upon and invaded all the Monasteries of the Kingdom, of which I would say much more in this Place, but that a full and compleat Account may be met with of this Matter in Doctor Saunders's *Schisma*, Sir William Dugdale's *Warwickshire*, Doctor Heylin's *Reformation*, Doctor Tanner's *Notitia Monastica*, Mr. Collier's second Volume of his

Ecclesiastical History, and many other Authors extant. However, I must here observe, that the venerable Richard Whiting, Abbat of this Monastery, had Courage enough to maintain his Conscience, and run the last Extremity. It seems neither Bribery nor Terror, nor any other dishonourable Motives, could prevail upon him, to surrender his Abbey. To reach him, therefore, the Oath of Supremacy was offer'd him at Wells, which tho' he refused, he was dismiss'd and suffer'd to go at large, and thus being upon his Return to his Monastery, and not suspecting any further Misfortune, he is said to be seized, to be dragg'd up the Torr, and there hang'd and quarter'd, without being allowed the liberty of taking leave of his Convent, which he earnestly desired. Two of his Monks, Roger Jacob *alias* James, and John Thorne were there executed with him. They were charged with giving him ill Advice, and bringing him to such an obstinate Inflexibleness. We have this Account from Bishop ¹ Godwin and Mr. Collier ². But Doctor Saunders ³ and Abbat Reyner ⁴ make a more Tragical Relation of this Matter. They say, Abbat Whiting was sent for up to London, "That, upon declining
"to sign a Surrender, his Papers were searched,

1. Godwin's Annales anno 1539. 2. Collier's Eccl. History, Vol. 2. p. 164. 3. Saunders's Schisma, pp. 177, 178. 4. Reyner's Apostolatus Tract. 1. pp. 224, 225.

“and a Tract against the King's Divorce found
 “amongst them; That, when he returned
 “back from London, he was so far from
 “the Apprehension of being there called into
 “Question, that he voluntarily went into the
 “Court at Wells, where there was some publick
 “Meeting upon the County Business. He of-
 “fer'd to take his place upon the Bench; where,
 “whilst he was sitting, he was, without the
 “least Notice given him, arraigned and con-
 “demned for Treason. But being suffered to
 “go at large, he, in his way from Wells to
 “Glastonbury, had a Confessor put to him in
 “his Horse Litter, and was ordered to prepare
 “for Death. That he begg'd but a day or
 “two's Reprieve, for his further Preparation
 “to recommend himself to the Prayers of
 “his Religious, and to take his Leave of them,
 “which being absolutely denied, he was taken
 “out of his Litter, put upon a Sledge, and
 “drawn up the Torr, where he was hang'd
 “and quarter'd, with his two above named
 “Monks, John Thorne and Roger James, the
 one being Treasurer, ¹ and the other Under-
 Treasurer ² of his Monastery. This Execution
 happened, according to Dr. Sanders, on the
 14th. of November, but, according to Mr.
³ Collington, on the 22th. of the said Month,

1. Stow's Chron. p. 516. 2. Ibid. 3. Theatre of Catholick
 and Protestant Religion, p. 558.

The History and Antiquities

1539. Shortly after the poor Monks, belonging to this Abbey, were turned out into the wide World to seek their Fortunes, and this rich and goodly Abbey, surpassing in Value and Antiquity all the Abbeyes in England (excepting Westminster Abbey) having been the Burial Place of several Kings, and other Great Illustrious Persons, was by Sacrilegious Hands demolisht, insomuch, that little remains, but the Ruins, a Description whereof and the Abbey it self we shall by and by present the Reader. I have yet met with nothing of this Abbey, from the time it was pulled down, to King Edward the sixth's Days; and so I presume it laid neer a dozen Years wast and desolate. But in Fuller's ¹ History of Abbeyes I find, that it was granted by King Edward, on the fourth of June, in the fourth Year of his Reign (that is to say, in the Year of Christ 1550.) to Edward Seymour, Duke of Somerset, in Consideration of his Petition and the Advice of his Counsell, to support his Dignity. But he enjoyed it only one Year, seven Months, and twenty Daies, being beheaded ² on Tower-Hill the 24th. of January 1551. So little did this and his other Sacrileges thrive with him.

49. Queen Mary restoring several Religious Orders to their ancient Mansions, gave the

1. Fuller's Abbeyes, p. 368. 2. Dugdale's Baronage, Vol. 2. p. 367.

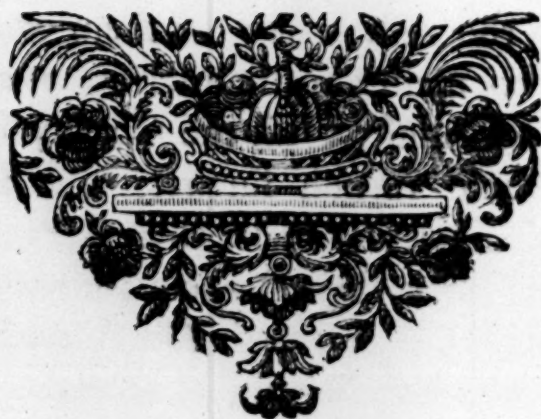
Monks of Glastonbury ¹ some hopes of raising again their Abbey. Some ² of the Monks, placed at Westminster, the 21. of November 1556. petitioned the Lord Chamberlain to put the Queen in mind of her Promise, for erecting the Great Monastery of Glastonbury. And here they take notice, That, by her Majesty's and Cardinal Pool's Encouragement, Dr. John Fecknam, Abbat of Westminster, had procur'd a Warrant from the Lord Treasurer; That, upon the Strength of this Favour, their Friends had began to build and repair at Glastonbury, to a considerable Expence. But now the Project was stopt, they desire the Grant of nothing but the House and Site. That for the rest, a few of them would endeavour to maintain themselves upon their Labour and Industry, till the Charity of good People would furnish further, and subsist a greater Number. To make their Request speed the better, they suggest their Monastery was not surrendered, and their Abbat and two inoffensive Monks illegally executed. At last they plead the Antiquity, and the general Regard paid to it, upon the Score of it's being begun by S. Joseph of Arimathæa, who there lay buried. As to their Petition, Mr. Collier ³ saith, he cannot find it had any Success, and

1. Collier's Eccl. History, Vol. 2. p. 398. 2. Vide Append. N. 7.
3. Collier ibid.

adds,

adds, that it is somewhat uncertain, whether the Shortness of the Queen's Reign, or the Impracticableness of the Project made it miscarry. All I shall here add more of this Abbey is, that it was valued, the 26th. of King Henry the eighth, at ' 3311*l*. 07*s*. 04*d*. *per annum*, according to Sir William Dugdale, but, according to the Account published in Speed, and drawn up by Mr. Burton, at 3508*l*. 13*s*. 04*d*. ob.q.

1. Tanner's Notitia Monastica, p. 193.



The Description of the Ruins of the Abbey, and of the Abbey of Glastonbury.



AM now come to the Description of the Abbey, which cannot be so perfect as I could wish, I having but little other Help, than the two Cutts, which the Editors of the Monasticon

have given us of Glastonbury in the first Volume of that great Work, and the two Cursory Views I made of the Ruins and Site of the Abbey, when I had not the least Thoughts of making my Remarks publick. In one of those Cutts they give us a Prospect of the Town, and a View of the remaining Ruins of the Abbey; and in the other they present us with the Platform, and with Reference Letters they describe the Inclosure with it's venerable Remains.

2. The Inclosure was of a Quadrangular Figure, and shut up with strong High Stone Walls. It contained sixty Acres in Circuit, and it stood upon a little sort of a Rise at the Foot of the Torr, which bounded it on the East. The South Side of it was bounded by a Marshy Ground, called *Allar-Moor*, and the West and the North Part of it was bounded by the Town of

of Glastonbury, the Walls of the Abbey making one Side of the Streets of the Town.

3. The Great Entrance into the Abbey was on the West Side, which led you unto St. Joseph's Chappel and the Great Church. On the North, inclining to the West, stood this Church and Chappel. South of the Church stood the Cloyster, and on the South Side of the Cloyster the Hall or great Refectory. South of the great Refectory stood the Abbat's Apartment, and West of the Abbat's Apartment the Kitchen. Where the Sacristy and Treasury, the Chapter House, Fraternity and Infirmary, the Guest House, Library and *Scriptorium*, the Common Room, *Eleemosynarium*, and Wardrobe, the Lavatory, the King's Lodgings, the Apartment for Secular Priests and Clerks of our Lady, the Boys Apartment and their School stood, I cannot find, there being no Sign or Mark of these Buildings now remaining, the Stones and Rubbish of these Buildings being taken away for the Benefit of a Tenant to make the best of his Bargain.

4. The Figure of the Church, as one may perceive by the Remains (for there are some of the Ruins of it yet standing) was built in the Form of a Cross. The Length of the lower Part of it was sixty two Paces to the Intersection. The Head of the Cross was sixteen Paces long, and twenty eight Paces broad. The
Cho

Choir was fifty Paces long, and the Breadth of the Church thirty Paces. To be short, the Length of the Church with St. Joseph's Chappel extended it self 200. Paces or 580. Feet, which was a greater Length (as we are told by Mr. Willis ¹) than any Cathedral in England, excepting St. Paul's. And doubtless it was as well stored with Chappels and Altars, tho' I can recover the Names but of five, besides the High Altar, St. Joseph's Chappel, and the Chappel in the Holy Church-yard, which we have mentioned in the 25th. Paragraph to have bin built in the Honour of St. Michael, St. Joseph of Arimathæa, and the Saints in general that rested there.

5. The five Chappels I have recovered were, first that of St. Edgar, which stood (as I conceive) just behind the Choir. It was built but little before the Dissolution of the Abbey, being begun by ² Abbat Beere, and finished by Abbat Whiting. In the North Ally of the Choir stood St. Mary's Chappel. In the South Ile St. Andrew's. In the North Side of the Nave of the Church stood the Chappel of our Lady of Loretto, and on the South End of the Nave stood the Chappel of the Holy Sepulcher.

1. Willis's View of Mitred Abbeyes, being the sixth Vol. of Leland's Collectanea, pag. 104. 2. Leland's Itinerary, Vol. 3. pag. 85.

6. Nor was this Church less famous for approved and authentick Reliques, than it was for it's Statelý and Magnificent Fabrick. For, besides the Bodies of Saints buried in and about this Church, in the Holy Church-yard and Chappel belonging to it (of which we have spoken in our 25th. Paragraph) there was a Number of other noted Reliques, some whereof related to both the Old and New Testament. Amongst those which related to the Old Testament, there was a Peece ¹ of Rachel's Sepulchre, some Part or Peece of Moyse's Altar whereon he powr'd Oyl, a Part of Moyse's Rod, whereby he led the Children of Israel out of Egypt, Manna, *etc.* Amongst those Things, which related to our Lord and Saviour Jesus Christ and the New Testament, there were two small Peeces of his Cradle; some of the Gold which the Wisemen offered when they came to adore him; some Peeces of the Bread of those five Loaves, with which Jesus fed 5000. Men; some of our Lord's Hair; one Thorn of the Crown of Thornes; some Peeces of his Cross and his Sepulchre. There were some Things that related to the Blessed Virgin, as some of her Milk, some of her Hair, one Thread of her Garment, *etc.* There was a Bone of St. John Baptist's Forefinger; a small Bone of his Head; a large Bone of St. Peter the Apostle,

1. Monasticon, Vol. I. p. 5.

and two of his Teeth, *etc.* a Tooth of St. Paul and some of his Bones, *etc.* And besides these, a Multitude of Reliques of other Apostles, Martyrs, Confessors and Virgins, which would be too tedious for a Specimen of the History of this Abbey, (and that is all I here pretend to.) So if any one desires to be further informed of what Reliques were there, I refer him to the Monasticon ¹, where he will find an Inventory of eight Chapters of them. All, therefore, that I shall say more of these Reliques is: That the Editors of the Monasticon tell us ², “They “were procured and presented to this Abbey “chiefly by these three Kings, Ethelstan, Edmund Senior and St. Edgar; by these three “Dukes, Elnoth, Alphar, and Ethelstan; by “Earl Elstan; Poppa Archbishop of Treves, “Brithwold Bishop of Winchester, Britwyne “Bishop of Wells, Seaffrid Bishop of Chichester, Henry Blois Bishop of Winchester; and “by Tictan Abbat, and Eustachius Prior of “Glastonbury; and by a certain noble Matron “named Ælfwytha. All which Persons were “otherwise likewise great Benefactors to this “Monastery.

7. And it was as well furnished with ancient curious Monuments, as any Church of the Kingdom. I have recovered the Names of six Kings and a Queen, of five Dukes, four Bishops,

1. Monasticon, Vol. I. pp. 5, 6. 2. *Iidem*, p. 5.

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1. Monasticon, Vol. I. p. 5.

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1. Monasticon, Vol. I. pp. 5, 6. 2. *Idem*, p. 5.

sixteen¹ Abbats, with the three following who were buried in the ² Chapter House, *viz.* Robert first Prior of Winchester and then Abbat here, William Vigor and John Chinnock, and six other Persons of Note who lay here interr'd. For, besides King Arthur and his Queen Guinever, (of whose Tombs we are to give a further Account hereafter) there were here buried Coel the second, ³ Father to St. Hellen, and Grandfather to Constantine the Great; Kentwyn King of the West Saxons; King Edmund the first; St. Edgar, and King Edmund Ironside. The Dukes which lay here intombed, were, ⁴ Alpher, Athelstan, Elwyn, and Humphry Stafford ⁵ Duke of Devonshire. The four Bishops, whose Bones rested here, were ⁶ Hedda, who was the third Bishop of the See of Winchester; Brithwold, who was the eighth Bishop of Wilton; Brithwyne, who was the twelfth Bishop of Wells; and Seffride, who, from being the 36th. Abbat of Glastonbury, was made the 29th. Bishop of Chichester ⁷. The other thirteen Abbats, which laid here interr'd in the Church, were Michael de Ambresbury, Robert Pederton, John de Tanton, John de Kantia, Geffrey Fromont, Walter Taunton *alias* Hec, Adam Sadbury, John Braynton, Wal-

1. Vide Catalogum Abbatum. 2. Leland's Itinerary, Vol. 3. p. 85. 3. Monasticon, Vol. I. p. 7. 4. *Iidem* *ibid.* 5. Leland, *ut sup.* page 84. 6. Monast. *ut sup.* p. 7. 7. Leland's Itinerary, Vol. 3. pp. 83, 84, 85. & Willis's View of Mitred Abbeyes, p. 105. ter

ter Monington, Nicolas Frome, Walter More, John Selwood and Richard Bere. The six Persons of Note, who lay here buried, were Hugh Monington¹, *S. T. D.* Brother to Abbat Monington, Abbat Sedbury's Father and Mother, John Bickonell, William Semar and Thomas Stowell, Knights. All that I have been able to learn more of this Church is, That it had a curious² Clock in it, which stood on the South Side of it, made by Peter Lightfoot a Monk of this House. That there were six goodly³ Windows on the Top of the East Side of it; and that there were seven Great Bells⁴ in the Tower, which were the Benefaction of Adam Sadbury, whilst he was Abbat.

8. Joyning to the Church was the Sacristy or The Sacristy or Vestry. Vestry. On which Side of the Church it stood, I cannot tell; but know it was a large Room, wherein were kept the Chalices, which were in daily use, and all the sacred Vestments. It was there the Priests and their Assistants vested, and for that reason it was called the Vestry; as it was called the Sacristy, for the keeping there the *Sacraria*. It was full of Cupboards, and Drawers, and such like Conveniences for keeping and locking up the Holy Utenfils and Church Stuff. There were in it likewise Conveniences for keeping Wine, Bread, Candles, In-

1. Leland's Itinerary, Vol. 3. p. 84. 2. Idem, p. 83. 3. Idem, p. 85. 4. Ibid.

cense,

cenſe, *etc.* and a Ciftern and Towels for Priests, to wash their Hands before they went to the Altar.

9. And within the Sacristy or neer it stood the Church Treasury; wherein were kept all the sacred Reliques, which were not daily exposed, or placed in or on the several Altars; all the Jewels and Church Plate which was not daily in use; the Miters, Croſiers, *Cruces Pedo-
rales*, and, in a Word, all the *Pontificalia*, and richest Ornaments that belong'd to the Church. The Reliques, for the most part, were set in Silver or in Christall, and decently placed on Shelves, as were likewise the Plate Candlesticks, and the most valuable Church Stuff was kept in Presses and Wardrobes, which were made either of Iron or very strong Wainscot. Before the Reliques there was either a Rail or Bench, for People to kneel against and say their Prayers. And here generally the Priests said their Preparations, before they went to Mass, and their Prayers of Thanksgiving, after they had done. In this Room or in the Sacristy, or perhaps in both, stood a Confessional for the Benefit of those, who desired to go to Confession before they went to the Altar. The Care of the Church, and the Custody of the Sacristy and the Church Treasury, were committed to the *Sacrista* or *Sacristan*, who was one of the *Obedientiarii*.

10. The Cloyster was a square Place with ^{The Cloy-} Walks or Allies round it, supported with Peers ^{ster.} or Pillars, between which were Windows, and within the Square there was a Flower Garden. The chief use of it was for the Monks to make their Processions, and to bury such of the Religious as were not the chief Superiors. For they, if I mistake not, were buried in the Church or else the Chapter-House. In the Cloyster there were Doors to the Chapter-House, Refectory, Fraternity, *etc.* and to the several Stair Cases. I cannot give the Dimensions of the Cloyster, there being no Marks of it remaining, nor any Scale, to measure the Buildings by, set down in the Monasticon.

11. In one of the Allies of the Cloyster stood ^{The} the Chapter-House, which was a large Place, ^{Chapter-} where the Monks met for the Acknowledgement and Correction of their Faults, Spiritual Conferences, and the Determination of those Spiritual and Temporal Concerns, which required the Assent of the whole House. At the upper End of it there was an Elbow Chair for the Abbat to sit in, and about it joyning to the Wall there were Benches for the Religious to sit on. In the Chapter-House laid buried ¹ Abbat Chinnock, who finisht it, and, if I mistake not, several of the Priors, and some of the *Obedientarii*.

1. Leland's Itinerarium, Vol. 3. p. 85.

12. The

12. The Great Hall or Refectory was a Room, wherein all the profest Monks eat daily together. There were in it seven long Tables, about which joyning to the Wall, there were Benches for the Monks to sit on. The Table at the upper End was for the Abbat, (when he dined with his Community) the Priors, and the other Heads of the House. The two next Tables were for those Religious which were Priests. The two next were for such as were in Orders, but were not Priests; and such as designed to enter into Holy Orders. One of the two lower Tables, that is to say, the lower Table on the right hand of the Abbat, was likewise for such as were to take Orders, that the other two middle Tables could not hold; and the lower Table on the left hand of the Abbat was for the Lay Brothers. In some convenient Place of the Refectory there was a Pulpit with a Desk, wherein one of the Religious, at the Election and Appointment of the Abbat, or other Presiding Superior, daily read some Part of the Old and New Testament at Dinner and Supper time. The Editors of the Monasticon in one of their Cutts¹ give us the Situation and the imperfect Dimensions of it, and shew, that it stood on the South Side of the Cloyster, and tell us, that it was 22. Paces broad, and 80. Foot high. Some part of

1. Monasticon, Vol. I. p. 3.

the Western Wall was standing in September 1712.

13. There belonged three Offices to the Refectory, a little Lavatory, a Buttery, and the Cellar. The little Lavatory was the Place where the Monks washed their Hands before Meals. This Room had a Cistern in it with Water, Ambrys, and Presses of through carved Work, to give Air to the Towels which were there kept. The Buttery, or, as others call it, the Pantry, was a Place, wherein was kept the Table Linnen, Salt Sellers, and Mazers, that is to say, Drinking Cups, which were, I presume, of Silver¹, because in some Benedictin Abbeyes beyond Seas the Monks Drinking Cups are of Silver. They held about a Pint, and each Monk had his Mazer placed before him in the Refectory clean washt and filled. These and the like Necessaries were kept in Cupboards, called

1. Here the Author presumes the Monks of Glastonbury's Drinking Cups were of Silver, because the Monks Drinking Cups in some Benedictin Abbeyes are so now. But we must not argue from the present Customs to those of Antiquity. I should rather think they were (at least very often) Wooden Cans, such as I find mentioned in an old Inventory, taken in Edw. the third's time, of the Priory of Poghley in Berks, which Priory consisted of Canons Regular of the Order of St. Augustine. The said Inventory is a great Curiosity, and for that reason I shall annex it, in the Appendix, at the same time prefixing another Evidence relating to that Priory, as they were both transcribed by me from the Originals communicated to me by my very ingenious Friend, the Honourable Benedict Leonard Calvert, Esq. *H.*

in those Days Ambrys, which were made of through carved Work to let in Air, to the End that all things, therein locked up, might be kept sweet. The Cellar was the Place where the Wine, Beer and Ale that was spent in the Community, was constantly kept. The Charge of the Great Hall, and these three Offices belonging to it, was committed to the *Cellararius*, who was another of the *Obedientiarii*.

The Fraternity.

14. In which of the Allies of the Cloyster stood the Fraternity, I cannot tell, but am sure it stood in one of them, and that it was an Apartment for the Novices. In it were several Offices, separate and distinct from the Main and Principal Offices of the Abbey: amongst others a Refectory, Common Room, Lavatory and Dormitory. It was built by Abbat^r Chinnock, about six or seven score Years before the Dissolution of Monasteries, and was govern'd by one of the Priors, who was also Master of the Novices. These were the Principal Offices and Apartments in the Cloyster; but, perhaps, there were more. Yet not being certain, whether there were or were not, I shall go up Stairs, and survey the Gallery, which (if this Abbey was built as some other topping Abbeyes abroad of the Benedictin Order are, as I presume it was) stood one Pair of Stairs high, and was directly over the Cloyster, and in it was the Li-

1. Leland's Itinerarium, Vol. 3. p. 85.

brary,

brary, the Lavatory, the Wardrobe, the Common House, and the Common Treasury.

15. The Library was the Place, where the ^{The Li-} Books of the Abbey were kept. How very numerous and full it was of choice and valuable Books, may be gueſt at by what the learned Leland reports of it, who ſaw it in Abbat Whiting's time, which could not be above ſixteen Years before the Abbey was diſſolv'd. He ſays, "That he was no ſooner got over the Threſhold of the Library, *vix certe limen intraveram,* "*cum antiquiſſimorum librorum vel ſolus conſpectus* "*religionem, neſcio an ſtuporem, animo incuteret* "*meo, eaque de cauſſa pedem paululum ſiſtebam.* "*Deinde, ſalutato loci Numine, per dies aliquot* "*omnes forulos curioſiſſime excuſſi. Inter vero excutiendum, præter alia multa admirandæ vetuſtatis* "*exemplaria, reperi fragmentum hiftoriæ à Melchino ſcriptæ, etc.* but that he was ſtruck with "Devotion and Aſtoniſhment at the very ſight "of ſo many Sacred Remains of Antiquity: "That he believed this Library had ſcarce it's "equal in all Brittain: That he ſpent ſome "days in moſt nicely examining the Shelves, "and in turning over the wonderfull Peece "he there met with, and that, in ramaging, "he had found, among other Books, a broken "Peece of Hiſtory, written by Melchinus an

1. Mr. Hearne's Præliminary Obſervations to Willis's View of Mitred Abbeys, pp. 87, 88.

"Avalonian, who writ ' about the Year of our "Redemption 560. And no wonder it was so well furnished with Books, since there belonged to it a *Scriptorium*.

16. The *Scriptorium* was a Place adjoyning to the Library, where there were several Monks constantly employ'd in composing and transcribing good Books for the use of the Library. Though they wrote Missals, Breviaries, *Antiphonalia*, and other Books used in Divine Service, and the Leiger Books; yet, generally, they were upon other Works, (*viz.*) Fathers, Classicks, Histories, *etc.* Doctor Tanner² brings this Abbey of Glastonbury for an Instance of the care the Monks in general took, to encrease the Number of good Books. He gives us a Catalogue of upwards of fifty Volumes, which were transcribed in one single Abbat's time, which, for my Reader's further Satisfaction, I shall insert in my ³ Appendix. And it is highly probable, there belonged to the Library a Cabinet of Coins, Medals, Pretious Stones, and the like Curiosities, such sort of Cabinets being frequently found in Libraries belonging to Abbeys beyond Seas. If there was one, it was committed to the care of the Librarian, as were also the Library and *Scriptorium*.

1. Pits de illustribus Angliæ Scriptoribus, Æt. 6. N. 50. 2. Tanner's Preface, pp. 69, 70. 3. Vide Append. N. 8.

17. The Lavatory was a Place, where the Monks wafht their Hands and Faces, and therefore in this Room there was a great Cistern or Conduit, with feveral Cocks, which was always fupplied with Water by the *Camerarius*, as he faw occafion, who did alfo provide them with Towels, which were fhut up in Ambrys or Prefles of through carved Work, to let in the Air. Joining to the Lavatory was the Shaving Room.

The Lavatory.

18. The Wardrobe was the Place, where all the Monks Cloathing and Bedding were kept, and in this Office were the Taylery, where there were Taylers constantly employ'd in making and mending of Habits. This Apartment and the Lavatory were under the care of the *Camerarius*.

Wardrobe.

19. The Common Houfe, or rather Common Room, was a Place where a Fire was kept all the Winter, for the Monks to come and warm themfelves at, being allowed no Fire but that only; except the Mafters and Officers of the Houfe, who had their feveral Fires.

Common Houfe.

20. The Common Treafury was the Place, where the ready Money, the Charters, Regifters, Leiger Books, Evidences, and Accounts of the Abbey were kept in ftrong Chefts and Prefles of Iron, and where Neighbouring Gentlemen (if they pleaſed) placed by the Abbat's Favour their Deeds or Writings, for better Security.

The Common Treafury.

curity. This Place, I presume, had not so much as a Peg of Wood in it, but was all built of Stone to prevent Fire; and was carefully plaister'd up, in every Chink and Corner, to prevent Rats and Mice getting in. I say I presume it was so built, because the Treasury of the Abbey of Laycock, which is in the Neighbourhood of Glastonbury, and which is yet standing, is thus carefully built. The Care of the Treasury was committed to the Treasurer, who had, for his Assistance, another Monk under him, called the Under-Treasurer. The last who bore these Offices were ' John Thorne and Roger James, the two Monks which were executed with Abbat Whiting on the Torr, for denying K. Henry the eighth's Supremacy.

The Dor-
ter.

21. And now I shall lead my Reader up another Pair of Stairs, and survey the Dorter or Dormitory, which was the Place where the Monks lodged and had their Chambers. It was built over the Cloyster and Gallery, and had Allys quite round it. In the Allys were Doors to each Chamber. Every Monk had his Chamber to himself, which was close Wainscotted but small. In each Chamber there was a Window, by reason of the Partition between Chamber and Chamber, but no Chimney. In each Chamber there was a narrow Bedstead, big enough to hold one Person and no more. Up-

on the Straw Bed there was a Flock Bed, commonly called a * Matrefs, a * courfe Blanket, a * Rug and a * Bolster of Straw or Flocks. By the Bedside there was a *Priez Dieu* or Desk to kneel at, with a Crucifix upon it; another Desk and Table, with Shelves and Drawers for Books and Paper, and a Chair at each End of the Dortoir Allys, and likewise in the Middle of each Dortoir there were Cressets or Lanthorns wrought in Stone, with Lamps in them, to give Light to the Monks, when they rose in the Night to their Mattens, or on other necessary Occasions. Dr. Saunders ¹ and Father Reyner ² say, there were one hundred Religious more or less within this House at the Time of it's Suppression, from whence I presume there must have been, at least, two Dormitories, to contain Cells enough for so numerous a Community. For I cannot conceive, how there could be above 48. Cells in a Dormitory. The Dortoir or Dormitory was under the Care of the *Camerarius*.

22. The Infirmary was an Apartment for the Sick, and therefore as soon as any of the Religious sickned, they were conveyed hither, where they had Fire and all other Conveniences that can possibly be imagined, aswell for this as the

The Infirmary.

**** *Matta, sagum, lena, capitale.* Vide Reg. Sancti Benedicti, cap. 55. 1. Saunders de Schismate, p. 176. 2. Apostolat. Tract. 1. pag. 224.

other

other World: St. Benedict¹ in his Rule expressly commanding his Children, above all things, to take care of the Sick, and that they should serve the Sick, as they would serve Christ himself. There belonged to this Apartment a Chappel, several Chambers with Furniture fit for sick People, a separate Common Room, a separate Kitchen, the Dead Man's Chamber, which was the Place where the Dead were carried, as soon as in Decency they could be removed out of their Beds, where the Corps laid, till it was wash'd, cleans'd and clothed in the Habit, that it might be conveyed to the Church to be expos'd and interred. Whether there were any Apothecary's Shop and a Physick Garden belonging to this Infirmary, I cannot say. But 'tis highly probable there were; since I have seen such Conveniences in Monasteries of far less account than this of Glastonbury was, from whence the Neighbourhood, particularly the poor sort of People, have their Drugs and Medicines *gratis*. This Apartment was under the Care of the *Infirmarius*, who had a Cook and other handy Servants under him, to assist him in the due Execution of his Office.

23. I flattered my self, that I should give a pretty good Description of the Abbat's Apart-

1. *Infirmorum ante omnia & super omnia cura adhibenda est, ut sicut revera Christo, ita eis serviatur.* Reg. Sancti Benedicti, cap. 36.
ment,

ment, but not measuring it when I was upon the Spot, I find it will be also imperfect. For the Notion I have of it's Dimensions does not agree with the Platform we have of it in the Monasticon. However, what I shall say of it, I hope will be sufficient for the Reader to form an Idea of it, though I do not give him it's Dimensions. Some Part of it was standing, when I went first to Glastonbury in September 1712. but a little while after it was taken down, and the best of the Materials imployed in Building a little neat new House on the South West Side of the Inclosure. It stood, as I have already observed, South of the Great Hall, and the main of the Building ran North and South. The Front of it was towards the West, and was built almost in the Form of a Great Roman E, only at the North and South End of it, it jutted out some Yards at each End. It was only three Stories high, and, as near as I can remember, had ten large Stone Windows on each Floor in the Front. To come into this Apartment you mounted half a dozen or more large handsome Stone Steps, which let you in to several Stately Rooms, which, for the most part, were all wainscotted with Oak, the Cielings aswell as the Sides of the Rooms. In divers Pannels of the Wainscot (particularly in the Cielings and over the Chimneys) there were neatly carved the Arms of England, quarterly

K

France

France and England, and the Coat of Arms of the Abbey, which was *Vert, a Cross Bottone Argent*, in the first Quarter, our Blessed Lady, with our Saviour in her right Arm and a Scepter in her left, all Or, being the Coat of Arms, that was born¹ by our famous Brittilh King Arthur, who, in all likelyhood, honoured this Abbey so far, as to bestow this Coat upon them. But to return to the Apartment. Up one Pair of Stairs, at the South Eastern End of this Building, stood, as I was told, the Abbat's Bedchamber. It was, as neer as I can guess, about eighteen foot in Length, and about fourteen in Breadth. It had in it an old Bedstead, without Tester or Posts, was boarded at Bottom, and had a Board nailed shelving at the Head. This Bedstead, according to the Tradition of the Place, was the same that Abbat Whiting laid on, and I was desired to observe it as a Curiosity. This Apartment was much out of Repair, when I saw it. It rained in in many Places, by the Roof's being faulty in many Places. Several Pannels of the Wainscot were shattered. The Windows were much broken, and some of them were unglazed. I inquired how it came to lay so neglected, and was answered, That it laid for some Years empty, no body caring to live there, it having been observed, that never any body, that had dwelt

1. Speed's Chron. ch.9. N. 2. & ch. 12. pp. 269. etc.
there,

there, had ever thrived. Nay, I was then and there told, That the Inclosure there had never continued in one Family thirty Years together, since the Abbey was dissolved. To this Apartment belonged a Garden, and two Stables, one for the Abbat's Saddle Naggs and Geldings, and the other for Mules and Horses for his Horse Litter.

24. I can scarce form to my self an Idea of ^{The} the King's Lodgings. Leland ¹ assures us there ^{King's} was here such an Apartment, but does not tell ^{Lodg-} us, whether it was part of the Guest House, or a distinct Building from it. And all that I know more of it is, "That King Edward the "first and his Consort ² Queen Elianor, with "their Retinues, came hither in April 1278. "and were here conveniently lodged during "their Abroad, and were here magnificently "entertained at the Expence of the Abbey.

25. The Guest House was an Apartment for ^{The} the Entertainment of Strangers, and Reception ^{Guest} of Travellers. Here all Persons from the Prince ^{House.} to the Peasant ³ were entertained according to their Rank and Quality, and none were brow-beaten or commanded to depart, if they were orderly and of good Behaviour. They were obliged to this Hospitality by the 53. Chapter

1. Itinerary, Vol. 3. p.85. 2. Leland's Collect. Vol.5. p. 56.
3. See the Description of the Guest Hall in Davyces's Rites and Monuments of Durham, p. 139.

of their Rule, where they are commanded to receive all Comers, as they would receive Christ himself, who hereafter will say, *‘ I was a stranger, and you took me in.* The manner how Comers thither were to be received, is described at large in that Chapter, as much whereof, as relates to this Matter, I shall transcribe in my Appendix ², where I refer my Reader, in case he desires further Satisfaction, being unwilling here to make an unnecessary Digression. To go forward, therefore, with the Subject I am about, there was in this Apartment a Noble Hall; several good Lodging Rooms very clean kept and well furnish’d, that they might not be unpleasant to the Guests; a Cellar well stored with Wine and Beer; a Stable furnish’d with good Hay and Provender; and, in a Word, there were here all the Conveniencies, that might be met with in an Inn (nay I may say in a Nobleman or Gentleman’s House) and all to be had *gratis*. For this reason, I shall here observe from Mr. Aubry ³, “There were no Alehouses, “nor yet Inns, before the Reformation, but “upon Great Roads. For when they (*the Peo-* “*ple*) had a mind to drink (continues that Au- “thor) they went to the Frieries, and when “they travelled, they had Entertainment at Re- “ligious Houses for three days, if occasions so

1. Matt. 25 v. 35. 2. Vide Append. N. 9. 3. Aubry’s Intro-
duction to N. Wiltshire, printed in Miscellanies, pp. 30, 31.
“re.

“required. This Apartment was committed to the *Hospitalarius*, who had under him a Butler, Grooms and other proper Servants to help him in the Execution of his Office.

26. The *Eleemosynarium* or Almonry was a *Eleemosynarium* Place, where the Alms of the Abbey were distributed. Here not only the Poor of Glastonbury, but even all the Poor of the Neighbourhood found Relief. “For whilst Monasteries “stood (we are told by Sir William Dugdale ¹) “there was no Act for the Relief of the Poor, “so amply did those Houses give Succour to “them in Want, whereas in the next Age (*viz.*) “A.D. 1596. 39th. of Elizabeth, no less than “eleven Bills were brought into the House of “Commons for that purpose. To distribute these Alms, there was always a grave Monk called *Eleemosynarius* or Almoner, whose Business it was likewise to ² make an Inquiry after the sick, feeble, ancient and disabled Persons in the Neighbourhood, and such as were ashamed to beg, whom he bountifully relieved, as well as those who came to the Almonry. The Almoner, if I mistake not, was Overseer also of the Hospital of the Pilgrims, and had likewise an Inspection of the Hospital of the Poor Women, which was founded by Abbat Beere, of both which I design to say something more, when I

1. Warwickshire, pag. 803. 2. Reyner's Appendix Scrip. 84. cap. 9. p. 238.

come to describe the Town of Glastonbury. For (as I conceive) they stood in the Town, and not in the Inclosure of the Abbey.

The Secu-
lar Priests
Apart-
ment.

27. I take the Apartment of the Clerks of our Lady, to have been a little Colledge of Secular Priests, endowed with Rents and Allowances, to say Mass daily for the Intention of the Founder at some Chappel or Altar in the Church, particularly at the Chappel of our Lady. All that I know more of it is, that it was built by ¹ Abbat Beere: that these Priests there lived under Regular Discipline, and were subject to the Abbat, who provided them with all necessary Conveniencies.

The Boys
Apart-
ment.

28. The Boys Apartment was a kind of Seminary for Youth to be taught their Christian Doctrine, Musick and Grammar Learning, by which means they became fit for the University. What Number there were of them I cannot tell, but find they served in the Church as Choristers, and were here found with all Necessaries *gratis*. There belonged to this Apartment a School, Dormitory, Hall, *etc.* The Care of these Boys and their Apartment was committed to one of the Monks, who was their Master, who ² had a Cell in their Dortoir, and laid constantly there to keep them in Order.

1. Leland's Itinerary, Vol. 3. p. 85. 2. Reyner's Appendix Scrip. 84. cap. 22. pp. 247, 248.

29. I am now come to the Kitchen, which is the only entire Building that remains. By it one may give a guess, what a stately Abbey it was before it's Overthrow. It is all built of Stone, and hath not so much as a Peg of Wood about it, for it's better Security from Fire. The Outside of it, as it appears by the Cut in the Monasticon, is a four Square, and the Inside of it is drawn into an eight Square Figure. There are in it four Fire Hearths. Each Hearth is about 16. foot long, and faces each other. I call them Hearths, because Dr. Plot, in his Letter to Bishop Fell of his designed Journey thro' England and Wales, printed at the End of Leland's Itinerary, Vol. 2^d. says, this Kitchen is *without any Chimney*. I suppose Dr. Plot's Meaning is, that these Hearths, having no Tunnels to let out the Smoke, cannot be accounted Chimneys; and which way the Smoke of these Hearths was conveyed away, I could not be informed. The Inside of this Kitchen is 20. Foot high to the Roof, which runs up in a Figure of eight Triangles, equal and equilateral, on the Top whereof there is a Sort of Lanthorn, not unlike those we have now in the Colledges of Oxford, or Inns of Court, to which Lanthorn, I conceive, by some means or other, the Smoke of the four Hearths was conveyed. On the East and South are two great Doors, and

1. See the Cut in the Monasticon, Vol. I.

in the Squares opposite to these Doors there are two large Windows, if I remember well. There remains no Sign of any Dresser or Pavement, and it is at present made use of for a Barn. My Landlord told me this Kitchen was built by Abbat Whiting, and I presume he is in the right of it, since I find nothing to the contrary. Every Monk of the House served ¹ a Week in the Kitchen, as it came to his Turn, unless he was in a Post, wherein he could be more serviceable to the Community, or was prevented by Sickness. This St. Bennet enjoined his Children, to the end they might all of them have an opportunity of Assisting and Serving each other. He was called Dispenser, and his Business was to appoint what Dyet was to be drest, to carve the Portions for the Community, and to book down the Papers and Bills that related to his Office. He had under him the *Coquus* and *Subcoquus*; and they under them, Porters to bring in Fuel, Garden-stuff, *etc.* Turnspit Boys, there being no Jacks in those Days. He also was obliged at the End of the Week to see the Towels, Dresser ² Cloths, and the rest of the Kitchen Linnen clean washt, and all the Potts, Kettles, Pans and the rest of the Kitchen Vessels clean scoured, that he might deliver them up in that Order to the *Cellararius*,

1. Vide Regulam Sancti Benedicti, cap. 35. 2. Reg. Sancti Benedicti, cap. eodem.

who redelivered them the next Morning to the next Dispenser that succeeded. I have no more to add of the Inclosure; but to tell the Reader, That the Remainder of the Ground, which was not built upon, was taken up in Yards, Courts and Gardens.

30. Having given a Sketch of the History of this Abbey, and described a Monastery so, that a Man may frame an Idea of what this House was before it's Suppression: I shall now give my Reader a List of some of the great Men, that have been here trained up. In my Historical Notes I have mentioned several Canonized Saints, and by and by I design to give a Catalogue of all the Abbats. So here I shall only mention Archbishops and Bishops, who have been drawn out of this Monastery to govern the Church of God, in which List will be found several other Canonized Saints. It hath given to the Metropolitcal Church of Canterbury seven Archbishops; *viz.* St. Brithwald, who was a Monk of this House, (and, as many will have it, Abbat) and hence made Archbishop of Canterbury. Athelmus, from being a Monk here, became the first Bishop of Wells, and was thence translated to Canterbury. St. Dunstan, from being a Monk and Abbat of this House, was first made Bishop of Worcester, then Bishop of London, and lastly Archbishop

1. Monasticon, Vol. I. p. 8.

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of Canterbury. Ethelgarus, from being a Monk of this House, became first Abbat of Hyde, then Bishop of Chichester, and thence translated to Canterbury. Sigericus, from being a Monk here, was first made Bishop of Wells, and thence translated to Canterbury. St. Elphegus, from being a Monk here, was made Prior of Bath, then Bishop of Winchester, then Archbishop of Canterbury, and lastly Martyr'd at Greenwich, April the 19th. 1012. And St. Elnothus, or Agelnothus, who, from being a Monk of this House, as we are assured by the Editors of the Monasticon and the English¹ Martyrologe, became Archbishop of Canterbury in King Canutus's Days, that is to say, *Anno Dom.* 1020. though² Godwin and his Followers allow not this Prelate to be a Monk, but say he was Dean of Christ Church in Canterbury, when he was made Archbishop of that See.

31. To these Archbishops the Editors of the³ Monasticon add 21. Bishops, to wit, Gaufridus a Bishop and a Monk here, who died *A. D.* 782. Ethelwynus, who died the same Year; Wibertus, who died in the Year 800. Wigthegue, a Bishop and Monk here, who died in the Year 836. Alstanus, who died in 842. Tumbertus, who died *anno* 866. Daniel, who

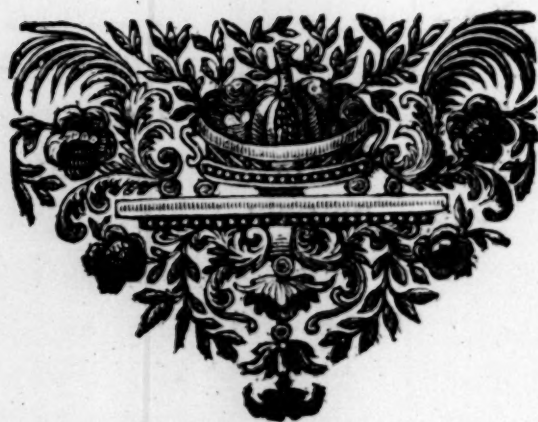
1. Vide Martyrolog. Oct. 30. 2. Godwin's Bishops in Canterbury. 3. Monasticon, Vol. I. pp. 8,9.

died

died in 956. Elfricus, who died in 988. And, in the time of King Edgar, Sigegarus Bishop of Wells; Brithelmus Bishop of Wells; Alfwoldus Bishop of Crediton; Sigefridus Bishop of Norwich; St. Ethelwold first a Monk here, then Abbat of Abbington in Berks, and thence made Bishop of Winchester; Wilfinus, Ælfstanus, Egelricus, Kenwaldus, Elmerus, Levingus, Brithwius, Britwaldus: all which of Monks of this House became Bishops of Sees, or else Suffragan Bishops in divers Places of England: and there are some besides these that have escaped the diligent Search of those two famous Antiquaries. The ensuing Catalogue of Abbats affords us four, not mentioned by these two Gentlemen, who of Abbats of this Monastery became Bishops, namely ¹ Merwith Bishop of Wells, Henry de Blois Bishop of Winchester, Savaricus Bishop of Glastonbury, and Henry de Saliaco Bishop of Worcester. Many of these great Bishops have done great Service to the Church by their Writings. Amongst others ² St. Brithwold, St. Dunstan, St. Agelnoth, *etc.* but for want of Books I cannot be particular. Could I come to a Sight of their Registers (as, I find by ³ Doctor Tanner, there are five of them still exstant,) I am perswaded, I could

¹. Willis's View of the Mitred Abbeyes. ². Vide Pits de Illustribus Angliæ Scriptoribus. ³. Tanner's Notitia Monastica, pp. 193, 194.

enlarge much upon this Subject. Skipping therefore, for want of Materials, what might be added further on this Matter, I shall only transcribe the Catalogue of the Abbats of Glastonbury out of Mr. Browne Willis's *View of the Mitred Abbeyes*, adding here and there a Marginal Note, as I find Occasion.



A Catalogue of the Abbats of Glastonbury, drawn exactly out of Browne Willis Esquire's, View of Mitred Abbeyes, with a few Marginal Notes to make what I have collected of this Abbey something more cleer and intelligible.



1. **S**T. Patrick, who is said to have founded this Place *anno* 425. is reputed the first Abbat. Our Writers

mention him to have lived here as an Hermit 39. Years, and to have converted the Irish *anno* 433. Sir James Ware tells us, in his Antiquities of Ireland, that he was the first Bishop of Armagh.

rather to follow Cressly's Opinion in the 15th. Paragraph of my Historical Part, than any other Authors, because Cressly was a Monk of the same Order that the Monks of this House were formerly of; and for that reason, I presume, made it more his Business, and perhaps had better means, to inform himself of this Matter, than any other.

2. St. Benignus his Scholar is reckoned the immediate Successor of St. Patrick at Armagh, as well as here.

3. Worget,

Since Authors differ as to the time of Saint Patrick's coming hither, the Editors of the Monasticon, page 11. saying it was in the Year 533. or beginning of the Year 534. and Cressly says, he retired not hither till the Year 439. I have chosen

Cressy spells him, p. 299. Worgrez, and Broughton, p. 602. Morgret. But he is the same Abbat here mentioned by Mr.

Willis. I have spelt his Name, as Cressy and Broughton spell it, in the 22d. Paragraph of my Historical Part, Mr. Willis's Catalogue not falling into my hand, till after I had written it.

4. Lademund occurs next, and after him

5. Bregoretd, or Beorgret, who was the last British Abbat. The next we meet with is

He is spelt by the Popish Authors Brithwald, and is a Canonized Saint amongst them, his Festival being in their Kalendar upon the ninth of January. He is the same Person that is mentioned in the 30th. Paragraph of our Description of the Abbey.

6. Bearthwald, or Butwold, who was the first Saxon Abbat. Leland and others suppose, he was made Abbat of Reculver by Theodore Archbishop of Canterbury. He was made Archbishop of Canterbury either in the Year 691. or else in 692.

7. Hengifel is mentioned in the Monasticon to have been made Abbat *anno* 678. and to have continued nine Years. After him

8. Hemgillus, or Hemgistus, occurs as a different Abbat, who was living *anno* 704. and was succeeded by

9. Berwald, whose Successor in the Year 712. was

10. Albeorth, Aldebeorth, or Albert. He was succeeded *anno* 719. by

11. Æth-

Of GLASTONBURY.

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11. Æthfride, or Echfrid, who continued Abbat ten Years, and was succeeded *anno* 729. by

12. Cengillus, called by others Cengillus, whose Successor

13. Cumbertus, called in the Monasticon Tumbertus, occurs Abbat *anno* 745. and is said to have presided here nine Years. He died about the Year 754. and was succeeded by

14. Tican, after whom came

15. Guban, who was made Abbat *anno* 760. Upon whose Death

16. Waldon was elected Abbat, and sat here 22. Years, as his Successor

17. Beadwlf did six Years. The next that I meet with is

18. Cuman, who continued Abbat only two Years, tho' according to some Accounts eleven. He was succeeded *anno* 811. by

19. Mucan; after whom

20. Guthlac, or Cutlac, occurs Abbat *anno* 824. He kept his Preferment till the time of his Death, which happened *anno* 840. and he was then succeeded by

21. Elmund, or Edmund, of whom I find mention in the Year 851. But I am not certain when he died.

22. Hereferth occurs next. He is said to have continued Abbat fourteen Years, and was succeeded by

23. Styward about the Year 891.

24. Ald-

24. Aldhunus (called Athelmus in the Monasticon, and by others Adelmus) was the next Abbat, tho' Mr. Wharton questions, whether either he or Sigegarus were ever Abbats of Glastonbury. He is said to be Uncle to St. Dunstan.

He is the same Prelate, that we have mentioned in the 30th. Paragraph of our Description of the Abbey. *Anno 905.* he was the first Bishop of Wells, from whence he was prefer'd to the Archbishoprick of Canterbury.

25. Ælfric is placed next in the Catalogue; but when he was made Abbat appears not.

According to Capgrave, quoted by Cressy, p. 838. St. Dunstan was not made Abbat of this Monastery, till about the Year 942. being promoted to that Post by King Edmund, the Son of King Edward the Elder, who came not to the Crown till the Year 940. as appears by Speed, Isaackson, and other Chronologers; 26. St. Dunstan about the Year 936. was made Abbat, and continuing so 22. Years, was first made Bishop of Worcester, afterwards of London, and at length Archbishop of Canterbury. During his being Abbat he was banished for some time by King Edwyn, and one Elsius, who is called Pseudo-Abbat, was placed in his stead. This Elsius occurs Abbat *anno 956.* the 21. of St. Dunstan, but was displaced the next Year on St. Dunstan's Return.

for which reason I say in the 33d. Paragraph of my Historical Part, that he was made Abbat in or about the Year 942. Speed, Baker, and other Historians say, King Edwyn not only sent St. Dunstan into Banishment, but turned out of his Abbey all his Monks, placing in their stead married Clergy, as I have observed

above

above in the 35. and 36. Paragraphs of my Historical Part. And I am the rather inclined to believe King Edwyn did so, because he was incensed to the last degree against St. Dunstan, and hated the Monks: And in that Reign I find many Monasteries (amongst others, those of Winchester and Worcester) filled up with married Clergy; of which, perhaps, this Pseudo-Abbat Elsius became chief Superior.

27. Egelwardus is mentioned as Abbat *anno* 963. and again *anno* 965. in a Charter of King Edgar's, after whom

28. Ælfstanus occurs Abbat *anno* 966. whose Successor

29. Sigegarus (who is said to preside here 28. Years) occurs Abbat *anno* 985. He was, according to some Authors, made Bishop of Bath and Wells, and died *anno* 995. He was succeeded as Abbat of Glastonbury by

30. Berred, or Beorthred, *anno* 993. who enjoying this Office at least sixteen Years, was succeeded by

31. Brithwinus, called in some Authors Merewint, or Merethwith, who, after he had govern'd this Monastery ten Years, was made Bishop of Wells, and was succeeded at Glastonbury by

According to Isaacson, Brithwinus and Merewint are two different Persons. They were both of them, according to him and

Godwin, Bishops of Wells. Brithwine was only Bishop thirteen Days, as we are told by Godwin in his Catalogue of the Bishops of Wells, and sitting there so little a time, makes Mr. Willis, perhaps, take them to be but one Person.

32. Ailwardus, or Egelward, *anno* 1027. He continued Abbat 26. Years, and then

This Abbat Egelnoth was esteemed one of the Principal Men in the Nation, at the time of the Norman Conquest, and therefore the Conqueror carried him, amongst others, over with him into Normandy, and deposed him of his Abbatship, as we have observed in the 40th. Paragraph of our Historical Part.

Others write him Thurstan. The Disorders he committed, whilst he was Abbat, we have set down in the 41. Paragraph of our Historical Part. I have no Author by me, but Mr. Willis, which says, this Thurstan made any amends to the Abbey of Glastonbury. But to be sure Mr. Willis hath, otherwise he would not report, that this Abbat expended there great Summs on his Abbey, as all agree his Successor did.

33. Ailnothus, or Egelnoth, succeeded *anno* 1053. He was the last Saxon Abbat, and is said to have govern'd 29. Years, tho' the Saxon Chronicle mentions his Deposition *anno* 1077. and says nothing of his being restored again.

34. Turstinus succeeded *anno* 1083. Great Complaints were made against him by his Monks. However, he continued Abbat 19. Years, and expended great Summs, as his Successor

35. Herlewinus likewise did in new building his Church. This Herlewinus governed also 19. Years, and died *anno* 1120. after whom succeeded

36. Sigfrid, Brother of Ralph Archbishop of Canterbury; but he being made Bishop of Chichester,

37. Henry

37. Henry de Blois, Brother to King Stephen, was made Abbat of this Place, which he held (with the Bishoprick of Winchester, to which three Years after he was promoted *anno* 1129.) for the space of 45. Years. He died *anno* 1171. and lyes buried in Ivingho Church in the County of Bucks, in which Parish he founded a Nunnery, the Mannour thereof belonging to the See of Winchester, and was succeeded the same Year by

38. Robert Prior of Winchester, a Person of eminent Vertues, very charitable to the Poor, and a considerable Benefactor to the Abbey, who having presided seven Years, died *anno* 1178. on the fourth of the Calends of May, ^{28. April.} and was buried in the South Part of the Chapter-House. After his Death there was no Abbat elected all the Reign of Henry the second, but this Abbey was in the King's Hands under Custody first of Peter de Marcy, a Monk of Cluny, who died *anno* 1184. in which Year the whole Monastery, except Part of the Abbat's Lodgings and the Steeple, was consumed by Fire. After which the King sent one of his Chamberlains, Ralph Fitz-Stephen, to take care of the Revenues of the Abbey, who began, and in great part finished, a new Church and the Offices of the House, which were perfected by

39. Henry de Saliaco, or de Soilli, called in some Authors H. de Juliaco, and in others

Henry Swanfey, who was made Abbat in the Year 1189. being the first Year of the Reign of King Richard the first. In his time the Tomb of the famous King Arthur was found in the Cemiterly, and by the care of this Abbat (tho' others, with less Probability, say 'twas done in the time of his Predecessor Henry de Blois) it was translated into the Abbey Church, and a noble Monument was erected to his Memory, on which were certain Verses fixed, whereof this Abbat is reported to have been the Author. However this be, 'tis certain he govern'd not long. For being *anno* 1193. made Bishop of Worcester, to the Intent that Savaricus Bishop of Wells might be his Successor, and annex this Abbey to his See, the said

40. Savaricus accordingly succeeded him, and did annex the same to Wells for some time, and stiled himself Bishop of Glastonbury. Upon which a great Controversy ensued, and the Monks *anno* 1199. elected

41. William Pica for their Abbat, but this Election was very hotly contested, even to Excommunication. Whereupon William Pica repaired to Rome to the Pope, and died there, being thought to be poison'd by the means of Savaricus. But Savaricus did not survive long, nor did this Controversy end with his Death, which happened *anno* 1205. For Joceline his Successor in the See of Wells continued his

Claim

Claim to the Abbey, which he kept on foot for above twelve Years, when this Confusion was ended by the final Agreement made at Shaftsbury the eighth Day after the Feast of Saint John the Evangelist *anno* 1218. and shortly after January 3.

42. William Vigor Monk (or *Capellanus*, as he is stiled in *Anglia Sacra*) of Glastonbury, was made Abbat, who dying on the fourteenth of Sept. 18. the Calends of October was buried in the Chapter-House on the North Side, and

43. Robert Prior of Bath (a courteous, modest, pious and good Man) was elected Abbat 21st. of Oct. 1223. He resigned on Thursday in Passion Week, and returning to Bath contented himself with an Annuity of 60*l.* *per annum* from the Monastery for Life. Whereupon

44. Michael de Ambresbury succeeded on the Tuesday following, and received the Benediction on St. Mark's Day in the Year 1235. After he had govern'd with great Reputation several Years, and done much good to the Abbey, he resigned on account of his Age on the Calends of March *anno* 1252. He died the Year after his Resignation on the Nativity of Saint John Baptist, and was buried in the Abbey Church with this Epitaph :
 Apr. 25.
 March 1.
 24. June.

*Qui serpentinas fraudes & vincla resolvit,
 Restituitque ovibus debita rura suis :*

Post-

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*Postquam turbida tranquillasset tempora, saxo
Ecce sub hoc Abbas integitur Michaël.*

45. Roger Ford, a Man of great Learning
March 4. and Eloquence, was elected on the fourth of
March 9. the Nones, and confirmed on the seventh of
the Ides, of March in 1252. He was killed at
the Bishop of Rochester's Palace, at Bromley
in Kent, in a Journey to defend the Rights of
Octob. 2. the Church, on the sixth of the Nones of Octo-
ber *anno* 1261. and was buried in Westminster
Abbey.

46. Robert de Pereton, or de Pederton, suc-
ceeded in the Month of November 1261. He
died on the last Day of March *anno* 1274. and
was buried in the Abbey Church with this
Epitaph :

*Liberat oppressos Pedreton ab ære alieno,
Demum hac composita pace quiescit humo.*

47. John de Taunton, Monk of Glaston-
June 14. bury, was elected the Thursday after the Feast
of St. Barnabas *anno* 1274. He died at Domer-
ham (a great Mannour in Wiltshire belonging
to this Abbey, and giving Name to an Hundred
in that County) on Michaëlmass Day at Night
in the Year 1290. and was buried in the Abbey
Church with the following Epitaph :

*Ut multo tandem sumptu multoque labore
Fit Pastor, jamjam commoda multa parat.*

Rura

*Rura colit Christi, docet & praecepta Johannes,
Mox animi exuvias condit in hoc tumulo.*

48. John de Kancia succeeded. He died on the 18th. of the Cal. of Dec. *anno* 1303. and was Nov. 14. buried in a fine new Tomb, which he built for himself in the North Side of the High Altar, and on the third of the Calends of January Dec. 30.

49. Geffrey Fromont succeeded. He began the Great Hall, and made the Chapter-House to the Middle, and dying *anno* 1322. was buried in the Abbey Church, and thereupon

50. Walter de Tanton, alias Hec, was appointed his Successor, but died before Confirmation. During the short time he presided here, he made the Front of the Choir, with the Curious Stone Images where the Crucifix stood. He was succeeded by

51. Adam de Solbury (called by Leland Sodbyri, and by the Continuer of Malmsbury Sobbury) who gave the seven great Bells belonging to the Church, and dying *anno* 1335.

52. John de Breinkton, or Breinton, was elected, and was succeeded in the Year 1341. by

53. Walter Monington, or de Monyton, who being a very considerable Benefactor to this Abbey, made the Vault of the Choir, and of the Presbytery, and lengthened the Presbytery two Arches, and dying *anno* 1374. 49. Edw. 3. had for his Successor

54. John Chinnock, who finished what had
been

been begun by Monington. He built the Cloyster, Dormitory, and Fraternity, and perfected the Great Hall and Chapter-House, begun by Abbat Fromond, and having continued Abbat neer 50. Years, was buried in the Chapter-House *anno* 1420. and was succeeded by

55. Nicholas Frome, who dying *anno* 1455. was succeeded *anno* 1456. by

56. Walter More, who died the same Year, and was succeeded by

Mr. Wood, in his *Athenæ* Part 1. col. 640. tells us, that, 57. John Sellwode, who dying *anno* 1493.

after the Death of Abbat Sellwode, one Thomas Wafyn, a Monk of the same Order, was elected Abbat, but his Election being made void the 12. of November 1492. by Richard Fox, then Bishop of Bath and Wells,

58. Richard Beere was installed Abbat Jan. 20. in the same Year. He built the new Lodgings by the Great Chamber called the King's Lodgings in the Gallery, as also the new Lodgings for Secular Priests and Clerks of our Lady. He likewise built the greatest Part of Edgar's Chappel at the East End of the Church, arched the East Part of the Church on both Sides, strengthened the Steeple in the Middle by a Vault and two Arches, (otherwise it had fallen)

* *An An-* made a rich Altar * of Silver gilt, and set it
tipendium. before the High Altar, and returning out of Italy (where he had been Embassadour) he

made

made a Chappel of our Lady of Loretto, joyn-
ing to the North Side of the Body of the
Church. He made withall the Chap-
pel of the Sepulchre in the South
End of the Nave, or Body, of the
Church, an Alms House (with a
Chappel) in the North Part of the
Abbey for seven or ten poor Wo-
men, and the Mannour Place at
Sharpham in the Park (two Miles
West from Glastonbury) which had
been before nothing else but a poor

Abbat Beere, with
others, was sent Am-
bassadour to Rome
anno Dom. 1503.
to congratulate Pius
the third on his E-
lection, and to pay
his and the Nation's
Obedience to the
Holy See. Harps-
field Hist. Eccles.
p. 648.

Lodge. He died on the 20th. of January 1524.
and was buried in the South Isle of the Body
of the Church under a plain Marble. He was
succeeded on the third of March following by

59. Richard Whiting, who finished Edgar's
Chappel, and having governed with great Pru-
dence and Judgment till the time of the Dis-
solution, was, for withstanding the Reforma-
tion and refusing to surrender his Abbey, *anno*

1540. hanged, drawn and quarter'd
at Glastonbury, being drawn thither
upon an Hurdle from Wells, where
he had been condemned at the Af-
fizes, and then hanged upon the Hill
where Saint Michaël's Church, now
called the Torr, stands. After which
his Head was set upon the Abbey
Gate, and his Quarters were disposed

Doctor Sanders, Mr.
Colleton, and others
say he was execu-
ted the Year be-
fore, (*viz.*) in No-
vember 1539. as we
have observed in
the 48th. Paragraph
of our Historical
Part, where the
Reader may see a
of

further account of of to Wells, Bath, Ilchester and the Proceedings a- Bridgwater. So far from the learned gainst him. and industrious Mr. Willis, to whom

I shall add something of the Dignity and Munificence of the Abbat of this House.

He was Abbat of the ancientest Abbey in England, and as such had Precedence of all the Abbats in England, till about the Year ¹ 1154. at which time Pope Adrian the fourth (the only English Man that ever was Pope) gave it to the Abbat of St. Alban's in Hertfordshire, in consideration, that he himself had had his Education in that Abbey, and for that A.D. 303. our Proto-Martyr St. Alban suffered there Martyrdom. He was always a Member of the Upper House ² of Convocation, and a Parliamentary Baron, being summoned by a particular Writ to ³ sit *inter Pares, Proceres & Barones Regni*. His Apartment in the Abbey was a kind of well disciplin'd Court, where the Sons of Noblemen, and young Gentlemen were wont to be sent for virtuous Education, and returned thence home excellently accomplish'd. Dr. Sanders ⁴ and Abbat Reyner ⁵ report, That Abbat Whiting in his time had bred up neer 300. after this manner, besides others of a meaner Rank which he had fitted for the Uni-

1. Willis's View of Abbeys, ut supra, p. 127. 2. Harmer's Specimen of Burnet's Errors, p. 33. 3. Idem ibid. 4. Sanders de Schismate, p. 176. 5. Apostolatus Tract. 1. Sect. 2. p. 224. versities.

verfities. At home his Table, Attendance, and Officers were an Honour to the Nation. The two forecited Authors ¹ tell us, That he hath now and then entertained 500. Perfons of Fa- fhion at a time, and that Weekly, upon Wed- nefdays and Fridays, all the Poor of the Coun- trey were relieved by his particular Charity : and when he went abroad, which he feldom did but to National Synods, General Chapters and to Parliament, he was attended with neer fixfcore Perfons.

I once was in hope of giving my Reader a Catalogue of the chief Priors of this Houfe likewise. But I have not been able to get it ; fo, for want of Materials, all I can fay of the chief Prior is, That he was a Member of the ² Upper Houfe of Convocation ; that he always govern'd the Abbey in the Abfence of the Ab- bat, and, in all likelyhood, was called Lord Prior, fince I find the Priors of Durham, Nor- wich, *etc.* were ftiled Lord Priors. Nay I find William Sallyng, ³ Prior of the Canon Regu- lars of Merton in Surrey (which was but a lit- tle Houfe to what Glaftonbury was) called Lord Prior. Skipping therefore what might be fur- ther faid of the chief Prior, I fhall proceed to the Description of the Town of Glaftonbury, and fet down what I find remarkable of that ancient Borough.

1. *Iidem* *ibid.* 2. Harmer, *ut fup.* col. 640.

3. Wood's *Athenæ*, Vol. I.
N 2

A fhort

A short Topographical and Historical Description of the Town of Glastonbury.

1.



THE ancient Borough of Glastonbury is seated almost in the Heart of Somersetshire, and lyeth about 19. Miles South of Bristol, 15. South West of Bath, about five South, veering a little West, of Wells, twelve Miles almost East of Bridgewater, and about seven inclining a little to the West of Ilchester. It lyeth in a Fenny Marshy Countrey, and is a Town (saith Leland¹) *nec situ nec amœnitate delectabilis*, no wise to be admired either for Situation or Pleasantness, however in his time a Place easily to be got to on Foot or Horseback. Now it is become a Through Fare, and stands on the Great Road between Bristol and Exeter, from the latter of which Cities it is distant 41. computed Miles North East. It's Longitude is 24. Deg. 30. M. It's Latitude is 51. 10.

2. From what I find in Leland's² *Collectanea*, I guess it was built in King Ina's Days, when he laid the first Foundation of the Abbey, which (as I have before observed) was

1. Leland's *Collectanea*, Tome 2. p. 254. 2. *Idem* *ibid.* about

about the Year of our Redemption 708. It flourish't mightily till the time of the Danes in King Alfrid's Days, which was sometime in or soon after the Year of Christ 873. and then it laid desolate, as this learned Antiquary reports; but Mr. Broughton ¹ says otherwise. He tells us, those Infidels, in their Invasion and Persecution, attempted to destroy it, but were prevented the doing of it by two of their Men being miraculously stricken blind. But be that as it will, it is certain, that it was repaired by St. Dunstan, and by the Liberality of King Edmund, the ninth Saxon Monarch, gloriously ² reedified. This King Edmund *A. D.* 944. makes the Town of Glastonbury entirely subject to and depending upon the Abbey, and exempts it from all Impositions and Oppressions, and endows the Town with the Rights, Liberties and Privileges mentioned in the 34th. Paragraph of my Historical Account of the Abbey. This Charter is set down in the ³ Monasticon, and shall be inserted in my Appendix for my Reader's further Satisfaction.

3. Twenty six Years after King Edmund *A.D.* 970. granted St. Dunstan and his Monks this Charter, Glastonbury ⁴ became a small City with

1. Broughton's Eccl. History, Age 2d. cap. 24. pp. 327, 328.
 2. Leland's Collectanea, Tom. 2. p. 254. 3. Monasticon, Vol. I. p. 15. Vide Appendicem Numb. 5. 4. Bohun's Dictionary in *Glastonbury*,

a strong

a strong Wall of a Mile about, and replenish'd with stately Buildings, amongst which Number doubtless was the Hospital for Pilgrims. The Town suffered considerably when the Abbey was burnt in the Year 1171. or, as others will have it, in the Year 1184. But it suffer'd more from the Earthquake, which threw down Saint Michael's Church on the Torr, on the eleventh of September 1276. But I find it was afterwards reedified. For in Leland's¹ time it consisted (as at present) chiefly of two Streets. The principal whereof runs East and West to the Market Cross, and extends it self² six Furlongs in Length, leading you to Bridgewater. The other Street runs from the West End of the Market Cross South and almost North, and is the Road to Exeter, and about two Furlongs in Length. There are in it two Parish³ Churches, the one dedicated to Saint John Baptist, on the North Side of the principal Street towards the Middle of it; and the other to St. Bennet, (in the Monasticon called St. Cuthbert's) in the other Street.

St. John
Baptist's
Church.

4. St. John Baptist's Church stands about the Middle of the principal Street on the North Side of it. It is a fair lightsom Church, and the East Part of it in⁴ Leland's time * elegant

1. Itinerarium, p. 35. Vol. II. alias p. 43. 2. Ogilby's Britannia, p. 115. 3. Idem ibid. & Leland's Itinerarium, Vol. II. p. 35. alias 43. 4. Itinerarium ibid. * Neat, handsom.

and isled. The Body of the Church had in his Days Arches of each Side. This learned Antiquary mentions three Monuments, in this Church, which were standing in his Days. The first is of one Richard Atwell, a great Benefactor to the Town of Glastonbury, who died *circa annum Domini* 1472. and laid on the North Side of the Choir; the second of Joanna his Wife, who laid over against him on the South Side of the Choir, both being buried under very handsom Marble Stones; and the third was that of one Camell, a Gentleman, who lay buried in the South Part of the Transept of the Church. Whether there are now any Remains of these ancient Tombs I know not, nor can I tell what Monuments have been there since erected. For it being the least of my Thoughts of publishing my Remarks of this Place when I was there, so I was not so observing, as I might and wish I had been. All I have further to add of this Church is, that the Quadrate Tower for Bells is very high and very fair. If I remember well, they told me, it had been new built about sixty Years ago.

5. I remember nothing very remarkable of Saint Bennet's Church, but the Date on the ^{Saint Bennet's Church.} Porch, on the North Side of the Church. It is cut or carved upon a large Stone in the Front of the Church, in very ancient Figures, and

1. Itinerarium, Vol. II. p. 36.

shews this Church to have been built in the Year of Christ 1133. The two Figures of [1] resemble two [SS] and the two Figures of [3] resemble a great [B] which makes some think, these Characters stand for *Sanctus Benedictus*. For, as neer as I remember, it makes a *Rebus* like this [533] and, perhaps, at first it was designed to be taken either way. The late Serjeant Gold, who was a Judge in the Prince of Orange's Reign, lyeth buried in the North Isle of this Church, and that is all I can remember in it that is observable. The Church it self is little and low, and is to be esteemed (as I conceive) only for it's Antiquity.

The Mar-
ketHouse.

6. The next Building, worth most Observation, that is now in being, is the Market House. It is a neat Pile of Building, built of late Years with some Materials the Town had from the old Abbey. But I was told by a Man of Credit, living in the Neighbourhood of Glastonbury, that the Town hath lost, in a great measure, their Market since it's Building, which he imputed to it's being built with Materials that belonged to the Church; and whoever reads Sir Henry Spelman's History of Sacrilege, will not wonder, that such a Fate should attend it. Their Market day, in ¹ Leland's time, was Weekly on Wednesday. But by ² Mr. Ogilby

1. Leland's Itinerarium, Vol. II. p. 36. 2. Ogilby's Britannia, pag. 116.

I find they have changed it. For he says their Market is on Tuesdays, and adds, they have annually two Fairs, the one on the eighth of September, and the other on Michaelmas's Day, the chief Commodities then sold being Horses and fat Cattle.

7. There is a small old Building of Stone in the principal Street, on the North Side of it ^{Beere's Hospital.} at the coming into Glastonbury, as you come from Wells. I enquired what it was; but none upon the Spot could inform me. So I knew not what to make of it, till I light upon Leland's ¹ Itinerarium, and there I find, that the venerable Abbat Beere built, on the North Side of this Abbey, an Alms-House for seven or ten poor Women. So by it's Situation, and Resemblance to Church and Monastery Building, I conclude, this must be some Remains of that Hospital. And if so, it was built by that Prelate soon after his Return from his Embassy at Rome, whither he was sent ² Embassador to Pope Pius the third by King Henry the seventh, which happened in the Year of Christ 1503. or the Year following.

8. There is another very ancient Building in the same Street, and on the same Side of the ^{The Pilgrims Hospital.} way, a little beyond St. John Baptist's Church. I take this Building to be a Remainder of the Pilgrims Hospital; a Place where all Persons

1. Itinerarium, Vol.III. p.85. 2. Harpsfield's Hist.Eccl. p.648.

were entertained *gratis*, that resorted to Glastonbury on the score of Devotion, as I have already observed in the 26th. Paragraph of my Historical Part of the Abbey. The Front of this Structure (for I was not in the Inside of it) is stately, and not unlike the Building of some of our Colleges and Halls in Oxford, being built with Free Stone. It is now an Inn, and the Sign of the White-Horse. The Inhabitants call it, at present, the Abbat's Inn; but why they call it so, I know not, being well assur'd the Abbat, before the Dissolution of the Abbey, had all Conveniencies, both for himself and his Visitants, within his own Inclosure, and constantly received them there, without sending them to, or entertaining them at, an Inn. Besides, Women go often a Pilgrimage to Holy Places as well as Men; and Women are not suffered to go into the Inclosure of Men, excepting only into their Church and Speak-House, for which reason, and for the ancientness of the Building of this Inn, I take this House to have been a part of the Pilgrims Hospital; where, to be sure, there was an Apartment and Conveniencies for Women as well as Men. This Hospital (as well as that of Abbat Beere) was (as far as I can yet learn) under the Direction of the *Eleemosynarius* of the Abbey, who had under him a Master, Chamberlaines, Cooks, and other necessary Officers. It was endowed with
distinct

distinct and separate Lands, and was one of the 110. Hospitals, which were suppressed the Close of King Henry the eighth's, or the Beginning of King Edward the sixth's days.

9. And there is a little neat new Box, on the South Part of the Inclosure of the Abbey, which the curious, to be sure, will take notice of, the Front of it being so very observable, by it's being set off in several Places of the Front with the Coat of Arms of the Abbey, carved out on large Stones. It was built, as I have already observed, in 1713. or the Year following, with the Materials of the Abbat's Apartment; and this is all I know of it.

10. The Torr I have already described and mentioned in several Paragraphs of my Historical Part of the Abbey. So all I shall here add to it is, that it may be seen many Miles round the Countrey, and that the ruinous Tower, still there standing, strikes a Man still with a kind of Awe and Devotion. *Weary all Hill* shall be mentioned by and by, when we treat of the Holy Thorn. So I will proceed with an Accident, that happened at Glastonbury in or about the Year 1680.

11. Mr. Paschal in a Letter to John Aubry, Esq. dated November the 11th. 1684. tells him^s, "That a Mason not long ago wanting a

1. Spelman's Sacrilege, p. 186, &c. 2. Miscellanies on several curious Subjects, p. 58.

"Free Stone, came to the Rentor of the Abbey
 "for one, and gave six pence for it. The Saw
 "standing some where fit for his Turn, the
 "Mason saw'd it, and out came several Peeces
 "of Gold of three pound ten shillings value a
 "peece ; of how ancient Coyn I cannot, faith
 "he, yet learn. That Gentleman (that em-
 "ployed him) hath three of those Peeces. While
 "he and another Lord were contending for the
 "Treasure here, it fell into a Riotous Person's
 "hands, who soon set it going. How much it
 "was, Mr. Paschal could not learn. But the
 Editor of the New Description and State of
 England, who likewise relates this Story, but
 with some little Difference, faith there were
 about ¹ sixty Peeces. The Stone belonged to
 some Chimney Work, and the Gold is supposed
 to have been hidden in it, when the Dissolu-
 tion was neer. This is all I can yet find remark-
 able of the Town of Glastonbury, excepting,
 That as a Borough it hath been summoned ² to
 send in a Representative to the Parliament;
 but Mr. Willis doth not find it ever comply'd
 with the Sheriff's Writ.

1. Description of Somersetshire, pp. 144, 145. 2. Willis's Pre-
 face to his Notitia Parliamentaria, p. 32.

Of the Holy Thorn and Miraculous Walnut Tree, that grew at Glastonbury.

1.



THE Holy Thorn of Glastonbury, mentioned in the first and eighth Paragraphs of my Historical Part of the Abbey, to bud and blow Yearly upon Christmas Day, grew on the South Ridge of *Weary all Hill*, at present called *Wer-rall Park*, a Ground now, or lately belonging to William ¹ Stroud, Esq. Whether it sprung from St. Joseph of Arimathæa's dry Staff, stuck by him on the Ground, when he rested there, I cannot find; but, beyond all dispute, it sprung up miraculously.

2. It had two ² Trunks or Bodies till the Reign of Queen Elizabeth, in whose days a Saint like Puritan, taking offence at it, hewed down the biggest of the two Trunks, and had cut down the other Body in all likelihood, had he not bin miraculously punished (saith my Author) by cutting his Leg, and one of the Chips flying up to his Head, which put out one of his Eyes. Though the Trunk cut off was sepa-

1. Gibson's Additions to Camden, coll. 64, 78. 2. Broughton Ecclef. History, Age 1. c. 28. p. 138.

rated

rated quite from the Root, excepting a little of the Bark, which stuck to the rest of the Body, and laid above the Ground above thirty Years together; yet it still continued to flourish, as the other Part of it did which was left standing; and after this again, when it was quite taken away and cast into a Ditch, it flourished and budded as it used to do before. A Year after this, it was stolen away, not known by whom or whither; as many old Persons affirmed to Mr. Broughton¹, who went on purpose to Glastonbury to see this, and the other Curiosities and Antiquities of the Place.

3. The remaining Trunk and the Place where it grew Mr. Broughton describes, and says²,
 "That it was as great as the ordinary Body of
 "a Man; That it was a Tree of that kind and
 "species, in all natural respects, which we
 "term a White Thorn; but it was so cut and
 "mangled round about in the Bark, by engraving
 "Peoples Names resorting thither to see
 "it, that it was a wonder, how the Sap and
 "Nutriment should be diffused from the Root
 "to the Boughs and Branches thereof, which
 "were also so maimed and broken by Comers
 "thither, that he wondred, how it could continue
 "any Vegetation, or grow at all, yet the
 "Arms and Boughs were spread and dilated,
 "in a circular Manner, as far or farther, than

1. Ecclesiastical History, *ibid.* 2. Eccl. Hist. Age 1. cap. 28.
 "other

“other Trees, freed from such Impediments,
 “of like Proportion, bearing Hawes (Fruit of
 “that kind) as fully and plentifully as others
 “do. In a word, That the Blossoms of this
 “Tree were such Curiosities beyond Seas, that
 “the Bristol Merchants carried them into For-
 “reign Parts; That it grew upon (or rather
 “neer) the Top of an Hill, in a Pasture bare
 “and naked of other Trees, and was a Shelter
 “for Cattle feeding there, by reason whereof,
 “the Pasture being great and the Cattle many,
 “round about the Tree the Ground was bare
 “and beaten as any Highway, Floor, or any
 “continued trodden Place: yet this Trunk
 was likewise cut down by a Military Saint, as
 Mr. Andrew Paschal ¹ calls him, in the Rebel-
 lion which happened in King Charles the first’s
 time; however, there are, at present, divers Trees
 from it by grafting and Inoculation preserved
 in the Town and Countrey adjacent. Amongst
 other Places, there is one in the Garden of a
 Currier named living in the
 principal Street; a second at the ² White Hart
 Inn; and a third in the Garden of William
 Strode, Esq. There is a Person about Gla-
 stonbury, who has a Nursery of them, who
 (Mr. Paschal tells us, ³ he is informed) sells
 them for a Crown a peece, or as he can get.

1. Miscellanies on several curious Subjects, pp. 54, 55. 2. Gib-
 son’s Additions to Camden, Ref. (f) col. 78. 3. Miscellanies, ut sup.
 4. Be-

4. Besides the Holy Thorn, Mr. Camden says there was a Miraculous Walnut Tree, which, by the Marginal Notes that Mr. Gibson¹ hath set out upon Camden, I find grew in the Holy Church-yard, neer St. Joseph's Chappel. This Tree, they say, never budded forth, before the Feast of St. Barnabas, which is on the eleventh of June, and on that very day shot out Leaves, and flourisht then as much as others of that kind. Mr. Broughton² says, the Stock was remaining still alive in his time, with a few small Branches, which continued Yearly to bring forth Leaves upon Saint Barnabas's Day as usual, the Branches, when he saw it, being too small, young and tender, to bring forth Fruit, or sustain their Weight. But now this Tree is likewise gone; yet there is a young Tree planted in it's Place, as I find by Mr. Gibson's³ above cited Marginal Notes. But whether it blows as the old one did, or indeed whether it was raised from the old one, I cannot tell. Doctor James Montague, Bishop of Bath and Wells in King James the first's Days, was so⁴ wonderfully taken with the Extraordinariness of the Holy Thorn and this Walnut Tree, that he thought a Branch of these Trees was a Present worthy of the Ac-

1. Gibson's Camden, col. 64. Marginal Notes col. ibid N. 25.
 2. Eccles. Hist. Age 1. cap. 28. p. 138. 3. Marginal Notes, ut
 supra, N. 26. 4 Broughton, ut sup. Age 1. cap. 22. p. 111.

ceptance of the then Queen Anne, King James the first's Consort. Fuller indeed ridicules the Holy Thorn; but he is severely reprov'd for it by Doctor Heylin¹ (another Protestant Writer) who says, "He hath heard from Persons "of great Worth and Credit, dwelling neer "the Place, that it had budded and blow'd "upon Christmas Day, as we have above as-
serted.

1. Heylin's Animadversions on Fuller's Ch. History, p. 11.



The Appendix, being Charters, Writings, and other Instruments refer'd to in this little Treatise.

Number 1.

Saint Patrick's Chart or Epistle, mentioned in the eighteenth Paragraph of our Historical Part, being drawn out of the first Volume of the Monasticon, pp. 11, 12.

A.D. 425.



N Nomine Domini nostri Jesu Christi. Ego *Patricius*, humilis Serviunculus Dei, anno Incarnationis ejusdem quadringentesimo vicesimo quinto, in *Hiberniam* à Sanctissimo Papa *Celestino* legatus, Dei gratia *Hibernicos* ad viam veritatis converti. Et cum eos in fide Catholica solidassem; tandem in *Brittaniam* sum reversus, ac, ut credo, Duce Deo, qui vita est & via, incidi in Insulam *Insulitrym*. In qua inveni locum sanctum ac vetustum, à Deo electum & sanctificatum, in honore intemeratæ Virginis Dei genetricis Mariæ. Ibi repperi quosdam fratres rudimentis Catholicæ fidei imbutos, & piæ conversationis, qui successerunt discipulis sanctorum *Phagani* & *Diruviani*, quorum nomina pro vitæ meritis veraciter credo scripta

scripta in coelis. Et quia in memoria æterna erunt iusti, cum eisdem fratres tenere dilexissim, eorum nomina scripto meo redigere volui, Quæ sunt *Brumban, Hiregaan, Bremwal, Wencreth, Banttoniweng, Adelwolred, Loyor, Wellias, Breden, Swelwes, Hinloernus*, & alius *Hyn*. Hii cum essent nobilibus orti natalibus, nobilitatem suam fidei operibus ornare cupientes, heremiticam vitam ducere elegerunt: Et quoniam inveni eos humiles ac quietos, elegi potius cum illis abjectus esse, magis quam in Regalibus curiis habitare. Set quia omnium nostrum erat cor unum & anima una, eligimus omnes simul habitare, comedere & bibere pariter, & in eadem domo dormire. Sicque me, licet invitum, sibi prætulerunt. Non enim dignus eram solvere corrigiam calciamentorum eorum. Et cum vitam Monasticam ita ducere-
mus juxta normam probabilium patrum, ostenderunt michi præfati fratres, scripta sanctorum *Phagani & Diruviani*. In quibus continebatur, quod duodecim Discipuli sanctorum *Philippi & Jacobi* ipsam vetustam Ecclesiam construxerant in honore prælibatæ advocatricis nostræ, per doctrinamentum beati Arch-angeli *Gabrielis*. Insuper & quod Dominus eandem Ecclesiam coelitus in honore suæ Matris dedicaverat, & quod tres Reges pagani, ipsis duodecim, ad eorum sustentementum, duodecim porciones terræ dederunt; necnon & in scriptis

recentioribus inveni, quod sancti *Phaganus* & *Diruvianus* perquisierant ab *Elutherio* papa, qui eos miserat, triginta annos indulgentiæ. Et ego frater *Patricius* à piæ memoriæ *Celestino* papa, duodecim annos tempore meo adquisivi. Post multum vero temporis, assumpto mecum *Wellia* confratre meo, per condensitatem silvæ, cum magna difficultate, conscendimus cacumen montis, qui eminet in eadem Insula. Quo cum pervenissemus, aperuit oratorium unum vetustum, & fere dirutum, habile tamen devotioni Christianæ, &, prout michi videbatur, à Deo electum. Quod cum ingressi essemus, tanta odoris suavitate replebamur, ut in Paradisi amœnitate positos nos crederemus. Egredientes igitur & reingredientes, locumque diligentius perscrutantes, invenimus volumen unum, in quo scripti erant Actus Apostolorum, pariter cum Actis & gestis sanctorum *Phagani* & *Diruviani*, ex magna parte consumptum. In cujus tamen fine voluminis invenimus scripturam quæ dicebat, quod prædicti *Phaganus* & *Diruvianus*, per revelationem Domini nostri Jesu Christi, idem oratorium ædificaverunt, in honore sancti *Michaëlis* Arch-angeli, quatinus ibi ab hominibus haberet honorem, qui homines in perpetuos honores, jubente Deo, est introducturus. At, cum delectaret nos illa scriptura, nitebamur eam ad finem legere. Dicebat enim eadem scriptura, quod venerandi *Phaganus* & *Diruvianus*
moram

moram ibi fecerunt per novem annos, & quod ipsi etiam perquisierant triginta annorum indulgentiam omnibus Christicolis, locum ipsum ad honorem beati *Michaëlis* pia voluntate visitantibus. Invento ergo tanto divinæ bonitatis thesauro, ego & frater *Wellias* tribus mensibus jejunavimus, orationibus vacantes & vigiliis, dæmonibusque & beluis multiformiter apparentibus imperantes. Quadam autem nocte cum me sopori dedissem, apparuit michi Dominus Jesus in visu, dicens, *Patrici* serve meus, scias me elegisse locum istum ad honorem nominis mei, & ut hîc honoranter invocent adjuvatorium Arch-angeli mei *Michaëlis*. Et hoc tibi signum & fratribus tuis quatinus & ipsi credant; brachium tuum sinistrum arescet, donec quæ vidisti annuntiaveris fratribus qui in Cella sunt inferiori, & denuo huc redieris; Et factum est ita. Ab illo die statuimus duos fratres imperpetuum ibi, nisi pastores futuri ob justam causam aliter decreverint. *Arnulpho* autem & *Ogmar Hibernicis* fratribus, qui mecum venerant de *Hibernia*, pro eo quod ad exortationem meam apud dictum humiliter oratorium manere cœperunt, præsentem paginam commisi; aliam similem in archa sanctæ *Mariæ* retinens, in monumentum posteris. Et ego frater *Patricius*, per consilium fratrum meorum, omnibus, qui silvam ex omni parte præfati montis, in securi & ascia, pia intentione dejecerint, ut faci-

facilior paretur aditus Christianis, Ecclesiam beatæ perpetuæque virginis pie visitaturis, & oratorium prædictum, centum dies veniæ concedo, (&c.)

Number 2.

This Inscription was in Brass, and in Mr. Broughton's time, or a little before, in the Custody of Thomas Hewes, of the City of Wells, Esq. Broughton Age I. cap. 22. p. 110.

The Inscription upon a Plate, which was fixt on a Pillar on the new Church, which remained there till the Dissolution of the Monastery, mentioned in the 21th. Paragraph of our Historical Part, taken out of Mr. Sammes's Antiquities of Ancient Brittain, p. 212.

ANNO post passionem Domini xxxi. duodecim Sancti, ex quibus Joseph ab Ananias primus erat, huc venerunt: qui Ecclesiam hujus Regni primam in hoc loco construxerunt, ¹ qui Christi in honorem suæ Matris & locum pro eorum sepultura præsentialiter dedicavit, Sancto David Menevencium Archiepiscopo hoc testante. Cui Dominus, Ecclesiam illam dedicare disponenti, in sompnis apparuit,

1. *Lege, quam Christus. Sic enim in ipsa lamina, quamvis in replicatione qui Christi tam Spelmannus, quam & ipse Sammes, perperam exhibuerit. H.*

& eum à proposito revocavit: necnon in signum, quod ipse Dominus Ecclesiam ipsam prius cum Cimiterio dedicârat, manum Episcopi digito perforavit, & sic perforata multis videntibus in crastino apparuit. Postea vero idem Episcopus, Domino revelante, ac Sanctorum numero in eadem crescente, quendam cancellum in orientali parte huic Ecclesiæ adjecit, & in honore Beatæ Virginis consecravit, cujus Altare inæstimabili Saphiro, in perpetuam hujus rei memoriam, insignivit. Et, ne locus aut quantitas prorsus Ecclesiæ per tales augmentationes oblivioni traderetur, erigitur hæc columpna in linea per duas Orientales angulos ejusdem Ecclesiæ versus meridiem tracta, & prædictum cancellum ab ea abscindente. Et erat ejus longitudo ab illa linea versus Occidentem LX.pedum, latitudo vero ejus XXVI. pedum, distantia centri istius columpnæ à puncto medio inter prædictos angulos XLVIII. pedum.

Number

Number 3.

King Ina's Charter, mentioned in the 27th, 29th, and 33^d. Paragraphs of our Historical Part, taken out of the first Volume of the Monasticon, pp. 13, 14.

AD J U V A nos Deus salutaris noster. Quæcunque secundum decreta Canonum, atque Ecclesiastica instituta, salubri consilio definiuntur, quamquam sermo tantum absque textu sufficeret, tamen quoniam plerumque nostris temporibus, tempestates, & turbines secularium rerum, etiam portas Ecclesiæ pulsant, iccirco operæ precium censuimus, ob cautelam futurorum, ea, quæ diffinita sunt, paginis scripturarum annectere, ne in posterum oblivioni tradita, ignorentur. Qua propter, ego *Ina*, regali fretus dignitate à Domino, cum consilio *Sexburgæ* Reginae, & licencia *Beorthwaldi*, *Dorobernensis* Ecclesiæ Pontificis, & omnium suffraganeorum suorum, necnon etiam hortatu *Baldredi* & *Athelardi* subregulorum, Ecclesiæ vetustæ, quæ est in loco qui dicitur *Glasteie*, (quam magnus sacerdos, & pontifex¹ summus Angelorum obsequio sibi ac perpetuæ virgini

1. Summus Christus Angelorum apud *Reyneri Apostolat. Benedictinorum*, Tract. 1. p. 42. ubi hæc etiam Charta exstat. H.

Maria, ¹ beato *David*, multis & inauditis miraculis, olim se sanctificasse innotuit,) ex hiis quæ paterna hereditate possideo, & in dominium peculiare teneo, locis continuis & congruentibus concedo, ad supplementum vitæ regularis, & ad usum monachorum: *Brent* decem hidas, *Howy* ² duodecim hidas, *Dulton* viginti hidas, ³ *Dulting* viginti hidas, *Wledeneie* unam hidam, cum hiis omnibus, quæ antecessores mei eidem Ecclesiæ contulerunt. *Kenewalchius*, qui, sancto *Theodoro* Archiepiscopo interveniente, *Ferlingmere*, *Beokery*, *Gode-neie*, *Martinesei*, *Edredesei*; *Kentwinus* Rex, qui *Glastingie matrem Sanctorum* vocare solitus fuerat, & eam ab omni seculari, & Ecclesiastico obsequio immunem statuit, & hanc privilegii dignitatem concessit, ut habeant fratres ejusdem loci potestatem eligendi, & constituendi sibi rectorem juxta regulam sancti *Benedicti*. *Hedda* Episcopus, qui, *Cedwalla* annuente & propria manu, licet paganus, confirmante, ⁴ *Lantocai*. *Baldred*, qui *Dennard*, sex hidas. *Athelward*, qui *Bohelt*, sexaginta hidas, me annuente & confirmante, dederunt. Quorum ego devocioni, & ⁵ benigni petitioni assencio, & contra malignantium hominum, & oblatrancium canum insidias, Regalium munimine in-

1. Et beato *Reyner*. H. 2. Decem *Reyn*. H. 3. *Doultin*gam *Reyn*. H. 4. *Lantokay* id est *Lengren*, *Baldredus* qui *Reyn*. H. 5. *L. benignæ*, ut in *Reynero*. H.

Q

vigilo

vigilo literarum, quatinus Ecclesia Domini nostri Jesu Christi, & perpetuæ Virginis *Maria*, sicut in *Regno Britannia est prima, & fons & origo totius Religionis*, ita & ipsa supereminentem privilegii obtineat dignitatem, nec ulli omnino hominum ancillare obsequium faciat in terris, quæ super choros Angelorum dominatur in coelis. Igitur, summo pontifice *Gregorio* annuente, & ut matrem Domini sui, in sinum & protectionem sanctæ *Romanæ* Ecclesiæ me, licet indignum, cum ipsa suscipiente, consentientibus etiam omnibus *Britannia* Regibus, Archiepiscopis, Episcopis, Ducibus, atque Abbatibus, ¹ statuo, atque confirmo, quatinus omnes terræ & loca, & possessiones beatæ *Mariæ Glasseie* sint ² quæta, & ab omnibus Regiis exacti-
 bus, & operibus quæ indici solent, videlicet expeditione,³ pontis arcis-ve constructione, & ab
⁴ omni Episcoporum promulgationibus, & perturbationibus, sicut in antiquis ejusdem Ecclesiæ Cartis ratum esse invenitur, & à prædecessoribus meis, *Kenewalchio, Kentwino, Cedwalla, & Baldredo* confirmatum esse dinoscitur, inconcussa & illibata permaneant. Et quæcumque ⁵ im-
 merferint causæ, in homicidiis, sacrilegiis, veneficiis, furtis, rapinis, in dispositione Ecclesia-

1. Statuo ego atque confirmo, *Reyn. H.* 2. Quæta *Reyn. H.*
 3. Et pontis *Reyn. H.* 4. Omnium Archiepiscoporum & Episcoporum promulgationibus *Reyn. H.* 5. Emerferint *Reyn. H.*

rum, & descriptione, ¹ & ordinatione Clericorum, in conventiculis sinodalibus, & in omnibus judiciariis examinationibus, absque ullius hominis præjudicio, Abbatis & Conventus dispositione diffiniantur. Sed & omnibus Regni mei Regibus, Archiepiscopis, Episcopis, Ducibus, & Principibus, super honorem suum, & amorem meum præcipio, & omnibus, tam meis quam eorum ministris, super salutem corporis sui præcipio, ne ullus eorum ² in Insulam Domini nostri Jesu Christi, & perpetuæ Virginis *Mariæ Glasseie*, nec ejusdem Ecclesiæ possessiones, causa placitandi, perscrutandi, ³ capiendi, percipiendi, interdicendi vel aliquid faciendi, quod ibidem Deo famulantibus possit esse in scandalum, audeat intrare. Illud autem omnipotentis Dei & perpetuæ Virginis *Mariæ*, & ⁴ beatorum *Petri & Pauli*, & omnium intercessionem sanctorum, interdictione interdico, ne in ipsa *Glastoniensi* Ecclesia, nec in Ecclesiis sibi subditis, videlicet, *Sowey, Brent, Werling, Schapewik, Stret, Budcaeth, Wilton*, nec in earum capellis, sed nec in insulis, aliqua interveniente occasione, Episcopus cathedram sibi Episcopalem statuere, nec missas solennes ⁶ celebrare, nec Ecclesias dedicare, nec ordines facere, nec aliquid omnino disponere

1. In pro & in Reyn. H. 2. Tò in omittit Reyn. H. 3. Rapiendi Reyn. H. 4. Beatorum apostolorum Petri Reyn. H. 5. Buddlecleigham, Pultonæ, Reyn. H. 6. Celebrare, nec altaria consecrare, nec Ecclesias Reyn. H.

præsumat, nisi ab Abbate, vel à fratribus invitatus fuerit; quod si ad ¹ hæc invitatus fuerit, nichil de rebus, sed nec de ipsis oblationibus ipse sibi aliquid usurpet. Duobus in locis ex ipsius Ecclesiæ possessionibus duas ei delegamus mansiones, unam in *Bohelt*, alteram in villa quæ ² *Pultona* dicitur, ut habeat ubi adveniens hospitetur, vel inde veniens sese recipiat. Neque enim eum ibi nisi importunitate temporis, aut molestia corporis ³ detentus fuerit, aut ab Abbate, vel à fratribus rogatus fuerit; nec amplius quam cum tribus aut cum quatuor clericis pernoctare licet. Hoc etiam provideat idem Episcopus, ut singulis annis cum clericis suis, qui ⁴ *Fontaneum* sunt, ipsam matrem suam, *Glastoniensem* videlicet Ecclesiam, feria secunda post ascensionem Domini, cum Letania recognoscat. Quod si superbia inflatus eam distulerit, & quæ superius dicta & confirmata sunt, prævaricaverit, mansiones sibi superius delegatas amittat. Abbas vel Monachi, à quocumque voluerint episcopo, qui pasca canonicum celebret, Ecclesiastica Sacramenta in *Glastoniensi* Ecclesia, aut in Ecclesiis sibi subjectis, aut in earum capellis, percipiant. Quisquis autem hujus meæ munificentiae, & libertatis testamentum, quovis deinceps tempore, aliqua occasione, cujuslibet etiam dignitatis vel pro-

1. Hoc Reyn. H. 2. Pultona Reyn. H. 3. Impeditus fuerit,
aut ab Abbate & fratribus Reyn. H. 4. Fontanetum Reyn. H.
fessionis,

feffionis, vel gradus, pervertere, vel in irritum deducere temptaverit, fciat, se cum *Juda* proditore æterna confusione edacibus ineffabilium tormentorum periturum flammis. Scripta est autem hujus donationis, & privilegii pagina, anno dominicæ incarnationis septingentesimo A.D. 725. vicesimo quinto, indictione quarta, sub præsentia *Inæ* Regis, & *Beorthwaldi* ¹ *Doroborensis* pontificis, venerandorumque antistitum *Danielis*, atque ² *Fordredis*, & aliorum quorum nomina inferius annotantur. Ego *Ina* Rex propriæ manus subscriptione hanc donationem & libertatem, sub ³ sigillo sanctæ crucis, ratam fieri decerno. Ego *Edelburga* Regina consensi. Ego

1. Dorobernenfis Reyn. H. 2. Fordredi Reyn. H. 3. In sequentibus etiam Chartis *Edmundi* & *Edgari* regum, sigillum sanctæ crucis commemoratur. Adeo ut mirari subeat, doctissimum, nobisque, dum in vivis erat, amicissimum, *Hiccesium*, in pag. 5. Dissertationis suæ Epistolaris de antiquæ Litteraturæ septentrionalis utilitate, sive de Linguarum Veterum Septentrionalium usu, sigillum vocem in Chartis authenticis ante *Guillelmi Conquestoris* in *Angliam* ingressum non reperiri innuisse, eaque de causa in *yege*, sive in *yege*, in Charta quadam *Anglo-Saxonica*, quam ibi adhibuit, per signum, non per sigillum reddidisse, quum tamen egomet ipse (si quid valeat mea sententia, ut quidem minime valere debet præ tanti viri judicio) sigillum plane vel siglum verterim. De Siglis veterum non est quod scribam. Illud accuratissime fecerunt alii. Hæc vero sigilla sive sigla non semper calamo facta erant, sed sane nonnunquam vel æri vel alii cuidam metallo fuerunt incisa. Inde & de impressionibus in Chartis nostris aliquammultis ante *Conquestum* legimus, nunquam tamen de adpendentibus cereis impressionibus, quæ tum demum in usu esse cæperunt postquam *Normanni* apud nos rerum potiti fuerant. Nec quidem è verbis, ab *Hiccesio* prolatis, colligi potest, ejusmodi sigilla sive sigla, absque impressionibus cereis adpendentibus, Chartis suis non adfixisse *Anglo-Saxones*. H.

Bal-

Baldredus Rex confirmavi. Ego *Adelard* frater Reginae consensi. Ego *Beorthwaldus, Dorobernensis* Ecclesiae Archiepiscopus, *Inæ* Regis donationem & libertatem sub sigillo sanctae crucis corroboravi. Ego *Daniel*, plebis Dei inspector, adquievi. Ego *Fordredus* Episcopus signum crucis impressi. *Waldhere* praefectus, *Ethelheard, Umring* praefectus, *Winchelin* comes, cum praesentia populationis consenserunt, & firma-verunt.

Number 4.

King Henry the second's Charter, mentioned in the 30th. and 44th. Paragraphs of our Historical Part, taken out of Harpsfield's Historia Anglicana Ecclesiastica, cap. 2^d. p. 3^d, 4th.

HENRICUS, Dei Gratia, Rex *Angliae*, Dux *Normaniae, Aquitaniae, & Comes Andegaviae*, Archiepiscopis, Episcopis, Abbatibus, Comitibus, Justitiariis, Baronibus, Vicec. & omnibus fidelibus suis *Francis, & Anglis* totius *Angliae*, Salutem. Quoniam quae seminaverit homo, haec & metet; Ecclesiae *Glasconiensis* fundamentum jaciens, quae, dum in manu mea fuerat, incendio consumpta in cinerem refedit, eam, Domino volente, persuadentibus *Erachio* Patriarcha *Hierosolymitano, Balduino* Archiepiscopo

Can.

Cantuariensi, Richardo Wintoniensi Episcopo, Bartholomæo Exoniensi Episcopo, Radulfo de Glanvill,
cum multis aliis, per me, aut per heredes meos
consummandam, magnificentius reparare de-
crevi. Quæcunque etiam à Prædecessoribus
meis *Willielmo* primo, *Willielmo* secundo, & *Hen-*
rico avo meo, sed & ab antiquioribus, videlicet
Sancto *Edgaro* patre Sancti *Edouardi*, ab *Ed-*
mundo & patre ipsius *Edovardo*, & *Elfredo* avo
ejusdem : *Bringwalthio*, *Henthwino*, *Baldredo*, *Ina*,
inclyto *Arthuro*, *Cundredo*, & multis aliis Regi-
bus Christianis, sed & à *Kenewallo* quodam
Rege pagano, quorum privilegia & chartas feci
diligenter inquiri, & coram me præsentari & legi,
confirmata sunt prædictæ Ecclesiæ, quæ olim à
quibusdam *Mater Sanctorum* dicta est, ab aliis
Tumulus Sanctorum, quoniam ab ipsis discipulis
Domini ædificatam, & ab ipso Domino dedi-
catam primo fuisse venerabilis habet antiquo-
rum autoritas : Ego quoque, in honorem Dei,
& Beatissimæ Virginis matris suæ, (quæ locum
sibi specialem & primum in hoc regno elegit ;)
& omnium Sanctorum ibidem quiescentium,
pro salute animæ meæ, & antecessorum & here-
dum meorum, concedo, & hac mea charta con-
firmo, omnes libertates & dignitates, privile-
gia & liberas consuetudines, quæ à prædictis
nobilibus viris collata sunt præfatæ Ecclesiæ, &
Apostolicis Sanctionibus sunt munita, & à bea-
tis *Ealfoago* & *Dunstano* Archiepiscopis, & quon-
dam

dam loci illius Monachis, & à prædecessoribus eorum & posteris roborata. Habeat igitur & possideat sæpedita Ecclesia omnes possessiones suas & terras, & omnes forefacturas eorum, feoda, servitia militum, ubicumque fuerint in toto regno meo, in pace & quiete, libere & inconcussæ, sicut ego res meas Dominicas liberius habeo; fugitivos suos, ubicumque inventi fuerint, absque omni calumnia & impedimento habeant, & sint Abbas, & Monachi, & familia eorum quieti per totum regnum meum de tomm & pagio. Habeat quoque eadem Ecclesia, & omnes terræ suæ *Soccam & Saccam on*¹ *Sutude & on Sitme, on Wode & on Felde, on Gripbriche, on Burchbrich, hundrensetene, Adas & Ordelas, Galle, Hordas Bufa, Gordan & Benedan, Infangene theof & fleme ferdem, hantocne, Fridbrich, Forsteal, Tol & Tean.* Sed præcipue villa *Glaston*, in vetusta Ecclesia Genetricis Dei sita, *quæ fons & origo totius Religionis Angliæ pro certo habetur*, præ ceteris sit liberior cum insulis suis, scilicet *Wetaria*, quæ *parva Hibernia* dicitur, *Godencia, Martenesia, Ferramere, Dathenebga & Adredesia*, ut nullus hominum, Rex, Archiepiscopus, Episcopus, Justitiarius, vir Forestarius, vel alius Baillivus sive minister, vel aliquis alius hominum, audeat intrare prædicta loca, causa placitandi, aut per-

1. Verba hæc corrupta, cui illis manifestissimum est, qui in lingua Anglo-Saxonica sunt versati. H.

scrutandi, aut rapiendi, aut aliud faciendi, quod Ecclesiæ dignitati vel inibi Deo servientibus contrarium esse possit aut molestiæ, sed Abbati tantum & Conventui sit potestas in causis, tam notis quam ignotis, in modicis & in magnis, & in omnibus omnino negotiis tractandis & terminandis. Concedo etiam iisdem eandem auctoritatem & potestatem puniendi & dimittendi commissa delinquentium in locis prædictis, quantum mea Dominica Curia habet; & quantum ad Regiam Majestatem pertinet, volo & præcipio, sicut prædecessores mei statuerunt & Summi Pontifices sanxerunt, necnon & Ecclesiæ Cantuariensis Prælati confirmaverunt; Sed & Diocesani Episcopi assensum præstantes roboraverunt, quod eadem Ecclesia cum præfatis insulis, & cum septem Ecclesiis ei subiectis, scilicet de **Streata**, **Wistoria**, **Dichseata**, **Budekeleia**, **Sapwica**, **Merelinus**, **Sowi**, cum capell. earum, Presbyteris, Clericis & Servientibus, libera sit omnino ab omni Jurisdictione Episcopi *Bathoniensis*, sicut mea propria Corona. Benedictionem quoque Abbatis, Ordines & omnia Sacramenta ab Episcopo celebranda, à quocumque voluerint Episcopo faciant fieri. Habeant quoque Monachi libertatem, potestatem & dignitatem eligendi & constituendi sibi Rectorem, juxta Regulam beati *Benedicti*, sine omni contradictione & impedimento; sed nec aliquis omnino hominum in Ecclesia *Glasconia*,

R

aut

aut in prædictis Insulis vel Ecclesiis aut Capellis suis, quacunque ex causa, præsumat Cathedram Episcopalem statuere. Siquid tandem amplius Regum vel Pontificum privilegiis Ecclesiæ sæpius memoratæ, quod ad dignitatem vel libertatem faciat, collatum fuerit, ratum & inviolatum esse volo in perpetuum, & firmiter observari ab universis præcipio. Valde namque verendum, & modis omnibus cavendum est, tot Sanctorum Regum & Pontificum contraire privilegiis, quibus Ecclesia illa hætenus insignita est, ne tot Sanctorum maledictiones inrenitentes datas, vel alio modo statuere præsumentes, incurrant. Testibus *Eraclio* Patriarcha, Iterum *Wilhelmo Remensi* Archiepiscopo, *Balduino* Archiepiscopo *Cantuariensi*, *Richardo Wintoniensi* Episcopo, *Bartholomæo Exoniensi* Episcopo, *Reginaldo Bathoniensi* Episcopo, *Wilhelmo* comite de *Mandevill*, *Radulpho de Glanvill*, & multis aliis apud *Westmonasterium*.

Number 5.

King Edmund's Charter, mentioned in the 34th. Paragraph of our Historical Part, and the 2^d. Paragraph of the Description of Glastonbury, drawn from the Monasticon, Vol. I. p. 15.

IN Nomine Domini nostri Jesu Christi. Ego *Edmundus* Rex Anglorum cæterarumque in circuitu gencium persistencium gubernator, & rector, cum consilio & consensu optimatum meorum, pro æternæ retributionis spe & relaxatione peccaminum meorum, concedo ecclesiæ S. Dei genitricis *Mariæ Glastoniæ*, & venerabili viro *Dunstano*, quem ibidem Abbatem constitui, libertatem & potestatem, jura & consuetudines, & omnes forisfacturas omnium terrarum suarum, id est, *Burgbrice*, ¹ *Hundred*, *Soena*, *Athas*, *Ordelaſ*, *Inſangenetheoſas*, *Homſocna*, *Frithbrice*, *Foreſteall*, & *Toll*, & *Team* in omni regno meo, & ſint terræ ſuæ ſibi liberæ, & ſolutæ ab omni calumpnia, ſicut meæ michi habentur. Set præcipue ipſa villa *Glaſtoniæ*, in qua celeberrima vetuſta eccleſia ſanctæ Dei genitricis ſita eſt, præ cæteris, ſit liberior cum terminis ſuis; Abbati tantum ejuf-

¹ *Hundred*, *Soena*, in *Monastico*. male, ut jam ſupra annotavi-
mus. H.

dem loci tantummodo potestas sit, tam in notis causis, quam in ignotis, in modicis, & in magnis, & in hiis etiam quæ sint super & subterram, in aridis & in rivis, in silvis & in planis. Et eandem auctoritatem puniendi, aut dimittendi delinquentium in ea commissa habeat, quam mea curia, quemadmodum mei antecessores concesserunt, & statuendo firmarunt, videlicet pater meus *Edwardus*, & *Elfredus* pater ejus, & *Kyntwines*, *Ines*, *Cuthredus*, & alii quam plures qui locum illum honorantes gloriosum habuerunt, & Apostolica auctoritate roboraverunt. Et ne quisquam mortalium, seu Episcopus, aut Dux, aut Princeps, aut quilibet ministrorum eorum audeat eam omnino, causa placitandi, vel rapiendi, vel quippiam faciendi quod contrarium possit esse inibi Deo servientibus, Dei interdictione prohibeo. Quisquis igitur benevola mente meam donationem ampliare, & privilegii dignitatem servare satagerit, in hoc præsentis seculo, vita illius prospera sit, & longiturnæ vitæ gaudia teneat. Si quis autem propria temeritate, violenter invadere temptaverit, sciat se, proculdubio, ante tribunal districti judicis titubantem, tremebundumque rationem redditurum, nisi prius digna satisfactione emendare maluerit. Acta est autem hujus privilegii pagina an. Dom. Incarnationis nongentesimo quadregesimo quarto, indictione secunda. Ego *Edmundus*, Rex *Anglorum*, præfatam donationem

cum

cum Sigillo sanctæ crucis confirmavi. Ego *Eadred*, ejusdem Regis frater, consensi. Ego *Eadgiua*, ejusdem Regis mater, prædictum donum consignavi. Ego *Oda, Dorobernensis* ecclesiæ Archiepiscopus, ejusdem Regis donationem cum trophæo agiæ crucis subarravi. Ego *Wlffstanus* archiepiscopus præfatam donationem confirmavi. Ego *Elpheah, Wintoniensis* ecclesiæ episcopus, triumphalem trophæum agiæ crucis impressi. Ego *Wolfhelm, Fontanensis* episcopus, corroboraui. Scriptaque est litteris aureis in libro Evangeliorum quem eidem ecclesiæ obtulit, opere satis eleganti composito, qui *textus Sancti Dunstani* dicitur.

Number 6.

King Edgar's Charter, mentioned in the 37th. Paragraph of our Historical Part, drawn out of the first Volume of the Monasticon, pp. 16, 17.

IN Nomine Domini nostri Jesu Christi.
 Quamvis decreta Pontificum & verba sacerdotum inconvulsis ligaminibus, velud fundamenta montium, fixa sunt, tamen plerumque tempestatibus & turbinibus secularium rerum religio sanctæ ecclesiæ, maculis reproborum, dissipatur ac rumpitur. Iccirco, profuturum succedentibus posteris esse decrevimus, ut ea, quæ

quæ salubri consilio, & communi assensu diffiniuntur, nostris literis roborata firmentur. Quapropter dignum videtur, ut Ecclesia beatissimæ Dei genitricis semperque virginis *Maria Glaſtoniæ*, sicut ex antiquo principalem in regno meo obtinet dignitatem, ita speciali quadam & singulari privilegii libertate per nos honoretur. Hoc itaque *Dunſtano Dorobernensi*, atque *Oſwaldo Eboracensi* archiepiscopis adortantibus, consentiente etiam, & annuente *Brithelmo Fontanensi* episcopo, cæterisque Episcopis, Abbatibus, & Primatibus, Ego *Edgar*, divina dispositione, Rex *Anglorum*, cæterarumque gentium in circuitu persistencium gubernator, & rector, in nomine almæ Trinitatis, pro anima Patris mei, qui ibi requiescit, & antecessorum meorum, præſenti privilegio decerno, statuo, confirmo, ut prædictum monasterium, omnisque possessio ejus, ab omni tributo fiscalium negotiorum, nunc & imperpetuum, libera & quieta permaneant, & habeant socam, & sacam, on stronde, & on streame, & on wode, & on felde, on grithebrice, hundredsetena, adas & orde las, eallehordas, bufan corderan, & beneoderan, infangenetheof & out fangenetheof, & flemenneferde, hamlocne, fridezbrice, forsteall, toll, & team, ita libere & quiete, sicut ego habeo in toto regno meo; Eandem quoque libertatem & potestatem quam ego in curia mea habeo, tam in dimittendo quam in puni-

endo,

endo, & in quibuscumque omnino negociis, Abbas & Monachi præfati monasterii in sua curia habeant. *Si autem Abbas, vel quilibet monachus loci illius, latronem, qui ad suspendium, vel quodlibet mortis periculum, ducitur, in itinere obviam habuerit, potestatem habeant eripiendi eum ab imminenti periculo in toto regno meo.* Confirmo etiam & corroboro, ut, quod hæcenus ab omnibus nostris antecessoribus diligenter observatum est, *Fontanensis* Episcopus, vel ejus ministri super hoc monasterium, vel super parochiales ejusdem ecclesias, videlicet *Strete, Mireling, Budele, Shapewike, Sow, aut super earum capellas, nec etiam super eas quæ in Insulis continentur, scilicet Bekeria, quæ parva Hibernia dicitur, Godeneia, Martenseia, Ferramere, Padeneberga, & Adredeseia, nullam potestatem omnino habeant, nisi tantum cum ab Abbate causa dedicandi vel ordinandi advocati fuerint, nec eorum presbiteros ad Synodum suam, vel capitulum, vel ad quodlibet placitum convocent, nec ab officio divino suspendant; & omnino nullum jus in eos exercere præsumant.* Monachos suos & prædictarum ecclesiarum clericos secundum antiquam ecclesiæ *Glastoniæ* consuetudinem, & Apostolicam auctoritatem archipræfatis *Dunstani* & omnium Episcoporum regni mei assensu, Abbas à quocunque comprovinciali episcopo voluerit ordinari faciat. Dedicationes vero ecclesiarum, si ab
Abbate

Abbate rogatus fuerit, *Fontanensi* episcopo permittimus. In pascha quoque crisma sanctificationis, & oleum à *Fontanensi* episcopo ex more accipiat, & præfatas ecclesias suas distribuat. Hoc etiam super omnia Dei interdictione, & nostra auctoritate, salva tamen sanctæ Romanæ ecclesiæ, & *Dorobernensis* dignitate, prohibeo, ne persona cujuscumque potestatis, sive Rex, sive Episcopus, sive Dux aut Princeps, vel quilibet ministrorum eorum, *Glastoniæ* terminos vel supradictarum parochiarum perscrutandi, rapiendi, placitandi gracia, vel quicquam aliud faciendi quod contrarium possit esse ibidem Deo fervientibus, intrare præsumant. Abbati tantummodo & Conventui potestas sit, tam in notis causis, quam in ignotis, in modicis, & in magnis, & in omnibus omnino negociis, sicut supra memoravimus. Quisquis autem hujus privilegii mei dignitatem qualibet occasione, cujuscumque dignitatis, cujuscumque ordinis, cujuscumque professionis pervertere, vel in irritum deducere, sacrilega præsumptione, amodo temptaverit, sciat, se, procul dubio, ante districtum judicem titubantem tremebundumque rationem redditurum, nisi prius digna satisfactione emendare studuerit. Acta est hæc privilegii pagina, & confirmata apud *Londoniam*, communi consilio omnium primatum meorum, anno ab incarnatione Domini nostri Jesu Christi A.D. 971. nongentesimo septuagesimo primo, indictione quarta

quarta decima. Hujus doni constipulatores fuerunt, quorum nomina inferius caraxari videntur. Ego *Edgar*, Rex totius *Britanniæ*, præfatam libertatem cum sigillo sanctæ crucis confirmavi. Ego *Eilfgiva*, ejusdem Regis mater, cum gaudio consensi. Ego *Edward*, *Clito* patris mei domini, cum triumpho sanctæ crucis impressi. Ego *Kinadius*, Rex *Albanie*, adquevi. Ego *Mascusius* archipirata confortavi. Ego *Dunstanus*, *Dorobernensis* ecclesiæ archiepiscopus, cum trophæo sanctæ crucis, & cum suffraganeis præsulibus regis domini, corroboravi. Ego *Oswaldus*, *Eboracensis* ecclesiæ primas, consensiens, subscripsi. Ego *Ethelwold*, *Wintoniensis* ecclesiæ minister, & *Glastoniæ* Monachus, signum sanctæ crucis impressi. Ego *Brihtelm*, *Fontanensis* episcopus, consensiens, corroboravi. Ego *Elstan* episcopus confirmavi. Ego *Oswold* episcopus adquevi. Ego *Elfwold* episcopus concessi. Ego *Winsigie* episc. cum signo sanctæ crucis conclusi. Ego *Segeger* Abbas vexillum sanctæ crucis impressi. Ego *Escw* Abbas confirmavi. Ego *Ethelgar* Abbas concessi. Ego *Kineword* Abbas consensi. Ego *Fideman* Abbas consolidavi. Ego *Elphel* Abbas subscripsi. Ego *Adulph*, *Herefordensis* ecclesiæ catafscopus, corroboravi. Ego *Elphere* Dux, dominæ meæ sanctæ *Mariæ Glastoniensis* ecclesiæ libertatem, omni devotione, cum sigillo sanctæ crucis confirmavi. Ego *Oslac* Dux consensi. Ego *Ethelwine* Dux, hoc donum triumphale agiæ

S

crucis,

crucis, propriæ manus depictione impressi. Ego *Oswald*, minister, confirmavi. Ego *Elfwurd*, minister, corroboravi. Ego *Ethelsie*, minister, consensi. Ego *Elfsie*, minister, consensi. Hanc privilegii paginam Rex *Edgarus*, duodecimo anno regni sui, sacro scripto apud *Londoniam* communi consilio optimatum suorum confirmavit.

Number 7.

The Letter written by four of the Monks of Glastonbury, for the new founding of their Abbey in Queen Mary's Days, mentioned in the 49th. Paragraph of our Historical Part, extracted out of Dr. Burnett's Collection of Records to his 2^d. Volume of his Reformation, markt by him N. 30. p. 306.

A Letter by the Monks of Glassenbury for the new founding of that Abbey.

An Originall.

To the Right Hon^{ble}. the Lord Chamberlayne to the Queen's Majesty.

Ex MS.
Nob. Illust. Com.
de Hunting-
ton.

RIGHT Hon^{ble}. in our most humble wise:
your Lordship's Daily Beadsmen, som-
times att the House of Glassenbury, now here
Monks

Monks in Westminster, with all due Submission, we desire your Hon^r. to Extend your accustomed vertue, as it hath been alwayes heretofore propence to the Hon^r. of Almighty God, to the Hon^{ble}. Service of the King and Queen's Majesty, so it may please your Good Lordship again, for the Hon^r. of them, both, of God and their Majestyes, to put the Queen's Highnes in Remembrance of her Gratiouse promise, concerning the Erection of the late Monastery of Glassenbury, which promise of her Grace hath been so by her Majesty declared, that upon the same, we your Lordship's daily Beadsmen, understanding my Lord Cardinal's Grace's pleasure to the same by the procurement hereof, our Reverend Father Abbot hath gotten out the particulars: and through a Warrant from my Lord Treasurer, our Friends there have builded, and bestowed much upon Reparation: Notwithstanding all now standeth att a stay: we think the cause to be want of remembrance. Which canot so well be brought unto her Majestye's understanding, as by your Hon^{ble}. Lordship's favor and help; and considering your Lordship's most Godly disposition, we have a Confidence thereof to solícite the same, assuring your Lordship of our daily prayers while we live, and of our Successors during the world, if it may so please your Good Lordship to take it in hand.

Wee ask nothing in Gift to the foundation, but only the House and Scite, the Residue for the accustom'd Rent. So that with our Labour and Husbandry, we may live here a few of us in our Religious Habbitts, till the Charity of good people may suffice a greater number: and the Countrey there being so affected to our Religion, we believe we should find more help amongst them, towards the Reparations and Furniture of the same, whereby we would happily prevent the ruin of much, and repair no little part of the whole, to God's Honour, and for the better prosperity of the King and Queen's Majestyes, with the whole Realm. For doubtles if it shall please your good Lordship, if there hath ever been any Flagitiouse Deed since the Creation of the world punish'd of God; in our opinion the overthrow of Glasfenbury may be compared to the same, not surrendered as others, but Extorted, the Abbot preposterously put to death with two Innocent and vertuous Monks with him, that if the thing were to be skanned by any University, or some learned Councell in Divinity, they would find itt more dangerouse then it is comonly taken: which might move the Queen's Majesty to the more speedy Erection: namely that being an house of such antiquity, and of Fame through all Christendome; first begun by St. Joseph of Arimathea (who took down
the

the dead Body of our Saviour Christ from the Crofs) and lyeth buried in Glassenbury : and him most hartily we beseech with us to pray unto Christ for good success unto your Hon^{ble}. Lordship, in all your Lordship's Affaires, and now espetially in this our most humble request, that we may doe the same in Glassenbury for the King and Queen's Majesty, as our founders, and for your good Lordship as a singular benefactor.

Your Lordship's Daily Beadsmen of Westminster

John Phagon.

John Nott.

Will. Ailewold.

Will. Kentwyne.

Number 8.

A Catalogue of Books written or transcribed in one single Abbat's time, mentioned in the 16th. Paragraph of the Description of the Abbey, drawn out of Dr. Tanner's Preface to his Notitia Monastica, pp. 69, 70.

BIBLIOTHECA una.
Plinius de Naturali Historia.
Cassiodorus super Psalterium.
Tria Missalia magna.

Duo

Duo Lectionaria.

Breviarium (in domo infirmorum.)

Jeronimus super Jeremiam & Isaiam.

Origenes super Vetus Testamentum.

Ejusdem Omeliæ.

Idem super Epistolam Pauli ad Romanos.

Hieronymus super Epistolam ad Galathas & ad

Ephesios, & ad Titum, & ad Philemonem.

Vitæ Patrum.

Collationes Patrum.

Breviarium (Hospitum.)

Antiphonarium.

Pars una Moraliū.

Cyprianus.

Registrum.

Liber dictus *Paradisus*.

Jeronimus contra Jovinianum.

Ambrosius contra Novatianos.

Septem Volumina de Passionibus Sanctorum
per totum anni circulum.

Vitæ Cæsarum.

Gesta Britonum.

Gesta Anglorum.

Gesta Francorum.

Paschasius.

Radbertus de corpore sanguine Domini.

Summæ quædam.

Liber Abbatis Clarevallis de amando Deo.

Hugo de S. Victore de duodecim gradibus Humi-
litis & de Oratione.

Physionomia, Lapidarium, & liber *Petri Alfimii*
in uno volumine.

Rhetorica prima & secunda.

Unum Volumen *Quintiliani* de causis.

Epistola *Augustini* de Oratione Dominica & super Psalmum *Miserere mei Deus*.

Benedictionale unum Episcopale.

Decreta *Ivonis* Carnotensis Episcopi.

Jeronimus super XII. Prophetas & Lamentationes
Prophetæ Jeremiæ.

Augustinus de Trinitate.

Augustinus super Genesin.

Ysidori Etymologiæ.

Paterius.

Augustinus de verbis Domini.

Hugo de Sacramentis.

Cassianus de Incarnatione Domini.

Anselmus cur Deus Homo.

Number 9.

Part of the 53^d. Chapter of St. Benedict's Rule, promised in the 25th. Paragraph of the Description of the Abbey, intituled De hospitibus suscipiendis.

OMNES supervenientes hospites, tamquam
Christus, suscipiantur: quia ipse dicturus est: *Hospes fui, & suscepistis me.* Et omnibus
con-

congruus honor exhibeatur, maxime domesticis fidei, & peregrinis. Ut ergo nunciatus fuerit hospes, occurratur ei à Priore vel à fratribus, cum omni officio caritatis; & primitus orent pariter: & sic sibi sociantur in pace. Quod pacis osculum non prius offeratur, nisi Oratione præmissa, propter Illusiones Diabolicas. In ipsa autem Salutatione omnis exhibeatur humilitas. Omnibus venientibus sive discedentibus hospitibus, inclinato capite, vel prostrato omni corpore in terra, Christus in eis adoretur, qui & suscipitur. Suscepti autem hospites ducantur ad orationem: & postea sedeant cum eis Prior, aut cui iusserit ipse. Legatur coram hospite Lex divina, ut ædificetur: & post hæc omnis exhibeatur humanitas. Jejunium à Priore frangatur propter hospitem: nisi forte præcipuus sit dies Jejunii qui non possit violari. Fratres autem consuetudines jejuniorum prosequantur. Aquam in manibus Abbas hospitibus det. Pedes autem hospitibus omnibus tam Abbas quam cuncta congregatio lavet. Quibus lotis, hunc versum dicant: *Suscepimus Deus misericordiam tuam, in medio templi tui.* Pauperum & peregrinorum maxime susceptio omni cura sollicitè exhibeatur: quia in ipsis magis Christus suscipitur. Nam divitum terror ipse sibi exigit honorem. Coquina Abbatis & hospitum per se fit, ut incertis horis supervenientes hospites, qui nunquam defunt monasterio, non inquietent fratres. &c.

Number

Number 10.

An Abstract of the Life of King Arthur, being likewise added here by way of Appendix.



HAVING mentioned King Arthur as a considerable Benefactor to the Abbey of Glastonbury, and to have been buried in the Abbey Church there, I think proper to give here an abstract of his Life, to render my foregoing Collections the more authentick. For the many incredible Stories, that have been reported of this Prince, have made his History little better than a Romance; nay have made some People deny, there ever was such a Person. This Notion proceeds from Excess of Matter recorded of him, which is occasioned by a Custom of the old British Poëts (called Bards) who were used in former Ages, by their Rhithmes and Verses, to recreate the Minds of their miserable Countrey-men, the Britains, after they were driven, by the Saxons, out of the best part of the Kingdom into the Mountains of Wales; and into Cornwall, another Extremity of the Island. In these Verses and Ballads, the Bards, by their

1. Cressy lib. 11. cap. 1. p. 227.

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extra-

extravagant Fictions mingled with real Truths, have much injured, instead of adding to, the Reputation of their renowned Kings and Ancestors. Through which means Fame hath been more injurious to this Prince, than it hath been to any other Prince whatsoever. Thus, beyond what is credible, they report, "he conquered "Frollo King of the ' Franks, whereas, amongst "the French Writers, as we are told by Mr. Cressy ², such a Name as Frollo is not to be "found: That he slew Lucius the Emperour's "Governour in Italy, which no Historian, "(saith that Author ³) either Roman, French "or Saxon, makes mention of; That in a Year's "time he not only subdued the whole Island of "Ireland, and took Gillamur their King and all "his Nobles Prisoners, but that he passed into "Holland, Gott-land, and the Isles of Orkney, "and brought all those Regions under Tri- "bute; That he not only subdued the Picts "and Scots, but overrun France, Germany, "Dacia, etc. for which reason he is stiled *Impe- "rator Britannia, Gallia, Germania, Dacia*, etc. "In a word, that he conquer'd no fewer then "thirty Kingdoms. Now who can believe, that he should ramble so far to conquer new Countrys, when (till towards the End of his Reign) he had great difficulty to defend his own King-

1. Idem cap. 11. pp. 240, 241. 2. Idem cap. eodem, p. 241.

3. Idem ibid.

dom against his own Enemies at home? These, and such like incredible Stories Geoffrey of Monmouth, and others have reported, from the Fictions of the old British Bards, making a Medley of Truth and Falshood, which they have done either for beautifying their Histories, or delighting their Readers, or extolling their own Bloud: whereas, without speaking more than Truth, they might have set off King Arthur, as a Prince of a most Magnanimous and Heroical Spirit; it being allowed, by most of our Judicious and Impartial Historians¹, "That, had it not been that Almighty God had "given up the Britains to destruction, no hand "could have been more proper and able to "rescue them than King Arthur's: and, no "doubt, it was to his Valour (saith Mr. Cressy³) "we ought to ascribe the Security of the Remains of them among the Mountains of Wales. Thus much by way of Introduction. I shall now proceed with his Life.

2. As touching his Birth and Descent, some Writers report (saith Mr. Cressy) "That his "Father Uter Pendragon, falling in Love with "the Wife of Gorlois, Duke of Cornwall, called "Igernia; and by Flattery and Subtilty having "gained her Affection, he begot of her Arthur, *being, say they, by Merlin's Magical Art "transformed into the Shape of her Husband.* But

1. Idem ibid. 2. Idem ibid. 3. Cressy lib. 11. c. 1. p. 228.

“Arthur’s Vertues, Piety and Courage, wonderfully prosper’d by Almighty God, are strong Proofs, that his Birth was not so infamous, faith that venerable Author.

3. But a more sober Account is given of this great Prince (continueth that grave Author) in the Antiquities of Glastonbury, written by John a Monk, and Adam Domerham; where we read this Passage: “Uter Pendragon, the Brother of Ambrosius, dying by Poyson, in the tenth Year after the coming of Cerdic the West Saxon, his Son Arthur, a Youth of fifteen Years, began to rule the Brittaines. His Mother’s Name was Igerna, and he was born in a Castle of Cornwall called Tintagell. In which Narration, continueth my Author, we find no Aspersions cast on his Birth. Though it be not very credible, what follows in the same Antiquities, “That by his Mother he was descended from a Nephew of St. Joseph of Arimathea called Hellanis, or, as Broughton writes him, Helains; ’tis certain, that, after the death of Gorlois, King Uter married his Widow; And, one would think, there can be no greater Proof of Igerna’s Integrity and Loyalty to her first Husband, the Duke of Cornwall, than the Report of King Uter’s being obliged

1. Cerdic, according to Mr. Sammes, came into England *A. D.* 495. Hence many compute and report King Arthur to have begun his Reign *anno* 506. See Sammes’s Antiquities, p. 561.
to

to transform himself into the Form of her first Husband, by the means of Magick, to enjoy her. The possibility whereof I shall leave the wife to determine. But be his Birth what it will, I do not find his Legitimacy was the least questioned by any, but by his Father's Sisters and their Husbands, nor could they prevail on any, but their own Subjects, to hearken to it, till many Years after King Uter his Father's Death, which, some say, happened in the Year 506. others in the Year 508. and others not till the Year 516. which Cressy will have to be the Year of his Coronation; which Ceremony, both Leland ¹ and Cressy ² say, was performed by St. Dubritius, but the former will have him to have been crowned at Winchester, and the latter at Caerlegion, adding, that it was done there in a General Assembly of the Bishops and Nobles.

4. King Uter left his Son Arthur engaged in a War against the Saxons: and Arthur's Accession to the Crown was much stomacht at by Lotho King of the Picts, and by Gowran King of the Scots ³, who had married his own Aunts Anna and Alda, his Father King Uter's Sisters, the former whereof (Lotho) pretended to the Crown in Right of his Wife the elder Sister; of which

1. Leland's Collectanea, Vol. V. p. 19. 2. Cressy lib. 11. c. 6. p. 232. 3. Leland's Collectanea, Vol. V. p. 19. & Speed's Chron. in K. Arthur, p. 270.

Marriage was descended Mordred, who in this cause at last lost his Life, as we shall shew at large by and by. The Saxons being informed of this Uneasiness, brought these Princes, though Christians and Uncles, into an Alliance with them against King Arthur.

5. King Arthur being thus beset, marched his Forces into the North, and attacking the Saxons in Northumberland ¹, he drove them thence to York, where he besieged them; however Colgerne their Leader, privately conveying himself out of the City, went into Germany, where he got fresh Succors from another Cherdick, a King in that Country, who, with 700. Sail, came in person to the Relief of the Saxons, landing in Scotland. King Arthur hearing of the Arrival of this new Supply, raised the Siege of York, and retiring towards London, he sent for Aid to his Nephew Hoel, his Sister's Son, the then King of Armorica, now called Little Brittany, who immediately came over to him in Person, bringing with him a powerfull Army.

6. The King being reinforced with these Auxiliaries, marched from South-Hampton to Lincoln ², which City Cherdick had strongly besieged, where he not only raised the Siege, but forced them to fly to a Wood, where being encompassed, they were compelled to yield

1. Speed *ibid.* 2. Speed, *ut sup.*

to King Arthur's Victorious Army, on Condition to depart the Land, and leave behind them their Horse, Armour, and other Furniture. After this he fought twelve set Battles with the Saxons, and overthrew them in every one of them¹. The first was at the Mouth of the River Gleyne alias Gledy, the second, third, fourth and fifth upon the River Douglas in Lenox, the sixth upon the River Bassus, the seventh in the Wood Calidon alias Catcoft Celidon. The eighth neer the Castle Guinien, the ninth in Wales at the City of Caerlegion, the tenth at Traitherith or Rydthrwyd upon the Sea Side. The eleventh at a Hill called Agned Cathregonion, and the twelfth at Bath or Bathen Hill, called by Latin Authors *Badonis* and *Mons Badonicus*, which Victories (particularly the last) Popish Authors² say, he obtained by invoking the Assistance of the Blessed Virgin Mary in the time of Battle, whose Image he wore over his Armour, and painted, bore in his Standard.

7. King Arthur having, as he thought, pretty well settled his Affairs at home, made an Expedition, upon some unknown occasion, into France, and having quite forgotten the Unkindness he had formerly met with from his

1. Idem, ut supra, & Leland's Collectanea, Vol. V. pag. 20.

2. Harpsfield's Hist. Eccles. p. 38. cap. 24. & Cressy lib. 11. cap.

14. p. 239.

Uncle Lotho, he not only took Mordred, Lotho's Son, into favour, but ¹ intrusted him with the Government of the Kingdom, and committed to him the Care of his Wife Queen Guinever. Mordred, instead of faithfully acquitting himself of the Trust reposed in him, took Advantage of the King's Absence, upon a Pretence, that King Arthur was a Bastard, as not being born in lawfull Marriage, and to this Treason he added the Crime of Incest, violently taking his Cousen's Wife Queen Guinever. Moreover, to strengthen himself, he entered into Confederacy with the King of the West-Saxons, to whom he yielded several Provinces. These infamous Crimes being come to the Ears of King Arthur, he presently returned out of Brittany, inflamed with an unquenchable Rage and Hatred against his abominable Kinsman. Mordred was prepared to hinder his Landing, at which time a cruel Battle was fought between them, in which Augufellus, King of Albania, and Walwan, two Relations of King Arthur, and called by Leland ² *duo fulmina belli*, two noted warlike Thunderbolts, with many others, fell on King Arthur's Side. This Battle was fought at Richborough neer Sandwich in Kent, as we are told by Stow ³ in his Chronicle.

1. Cressy lib. II. cap. 25. pag. 249. 2. Leland's Collectanea Vol. V. pp. 36, 37. 3. Stow page 55.

8. King Arthur having the Advantage, renewed the fight, and compelled ¹ Mordred to fly to Winchester, whither he pursued him, and put him again to flight, which he directed towards Cornwall. But King Arthur not ceasing to follow, he, at last, overtook him neer the River Alaune, by Corruption called Camblan ², where the Town of Camelford now stands, in which Place the Controversy was ended, but fatally to them both. For Mordred, having ranged his Army, in a desperate Fury rusht amongst his Enemies, resolved rather to dye than once more to shew his Back to them. In this Combat, which continued almost a whole Day ³, after horrible Bloudshed on both sides, King Arthur, with the Courage and Fury of a Lyon, rusht into the Troop, where he knew Mordred was, and making way with his Sword, he slew Mordred out right, and dispersed his Enemies; but in the Fight he himself received his own Death's Wounds, whereupon he was convey'd to the Abbey of Avalon, now called Glastonbury, by the Charity of a Noble Matron, a Kinswoman of his, called Morgains, where he died of his Wounds on the ⁴ 21th. of May in the Year 542.

9. As the Noble Matron Morgains had continued to convey King Arthur from Camblen

1. Cressy lib. 11. cap. 25. p. 249. 2. Speed's Chronicle, in K. Arthur, p. 271. 3. Cressy, ut supra. 4. Speed ibid. Stow, etc.

to Glastonbury, and lookt after the dressing of his Wounds there whilst he was alive; so she took upon her the chief¹ care of his Funeral, after he was dead, which was managed with a great Deal of Privacy, (though several of the British Nobility were present at it,) lest his Death, taking Air, should dispirit the Britains and flush the Saxons. For which reason 'twas given out, that he was alive and upon Recovery, when actually they had buried him sixteen foot under ground; which was done to prevent the Saxons Insulting and offering any Indignity to his Corps in case they prevailed; which, for the Sins of the Britains, Almighty God shortly after permitted. But they never could find out where King Arthur was buried. For the Place of his Burial was not known, till 600. and odd Years after his Death, and then it was discovered upon the following Occasion.

10. King Henry the second having obtained, for two Campaines successively, considerable Advantages over the Irish, chiefly by the Courage and Bravery of Richard Clare, Earl of Pembroke and Chepstow, and the² Welsh under his Command, went himself into Ireland in October 1172. to compleat the Reduction of that Kingdom, passing thro' Wales, where, at Pembroke, he thanked the Welsh for their

1. Leland's Collectanea, Vol. V. pag. 44. 2. Daniel's History, p. 82.

Service, and told them, that, in great measure, the Success was owing to their ancient British Courage and Valour. The Welsh, pleased with King Henry's taking notice of their Loyalty, entertained him according to the Dignity of a King, and wished him the Prosperity and Victory, that attended heretofore their great King Arthur, whose Exploits one of their Bards, playing upon the Harp, sung ¹ to the King whilst he was at dinner. In that Ballad mention was made of the Place, where King Arthur lay buried, which was there said to be between two Pyramids, in the Holy Church-yard at Glastonbury, many foot deep.

11. Henry the second (bearing a due regard to the Memory of King Arthur, his renowned Predecessor) at his Return out of Ireland, acquainted Henry de Blois, at that time Abbat of Glastonbury, with what he had learn't from the Ballad of the Bard, and desired him to dig and search after the Bones of that Great King. Henry de Blois searcht as he was ordered, and, according to the Report of ² Stow and some other Writers, he found King Arthur's Bones towards the close of King Henry's Reign. But, according to ³ Leland and other Authors, they were not found out till the Year 1189. after King Richard the first came to the Crown, and

1. Leland's Collectanea, Vol. V. pp. 50, 52, etc. 2. Stow's Chron. p. 55. 3. Leland, ut supra.

when Henry de Saliaco or Henry de Soilly (as others call him) was Abbat, who, after the Abbey was burnt, commanded Men to dig again between those two Pyramids, and at seven foot deep they ' found a huge broad Stone, where, on that Side that lay'd downwards, was found a thin Plate of Lead, about a foot long, in the

This Leaden Cross was placed, by the Command of the Abbat, in the Treasury, and there exposed and shewn, as one of the Curiosities of it, 'till the Dissolution of the Abbey.

Form of a Cross, and on that Side of the Plate towards the Stone was engraven, in rude and barbarous Letters, this Inscription: HIC JACET SEPULTUS INCLYTUS REX ARTURIUS IN INSULA AVALONIA. And digging nine foot deeper, his Body was found in a Trunk of a Tree, and neer the

Bones of King Arthur were found those of his Wife Queen Guinever, who, after her Husband's Death, retired either to the Nunnery of² St. Julius the Martyr in Caerleon, or else to that of³ Ambrebury in Wiltshire, from one of which Places her Corps was convey'd privately to Glastonbury, and there privately buried in or neer her Husband's Grave. The King's Bones were of so great a Bigness, that, when his Shin Bone was set to the foot of a very tall Man, it reached three Fingers breadth above his Knee; and in his Scull were perceived ten Wounds, one whereof was very

1. Idem, p. 51. Speed's Chron. in K. Arthur, & alii. 2. Cressy lib. 11. cap. 25. p. 249. 3. Leland's Collectanea, Vol. V. p. 47. great,

great, and look't upon to have been the cause of his Death. The Queen's Body seem'd to be perfect and whole, and her Hair was found to be neatly platted, and of the Colour of Burnisht Gold; but her Corps being touched with the Finger of one of the Spectators, it fell to Dust. This is reported by Leland, Stow, Speed, Bishop Usher, and others from Giraldus Cambrensis, who is an Author of Repute, and was an Eye Witness to the matter of Fact.

12. After the Spectators had gratified their Curiosities, the Abbat and his Monks, with great Satisfaction and Reverence, took all the Remains of the two Bodies out of their separate Coffins, and putting them into decent Chests, made for the purpose, they deposited them first in a Chappel in the South Alley of the Church, till such time, as a Monument, suitable to the Dignity of a King and Queen, could be made for them, in the Middle of the Presbytery of the Choir, where, in finishing the Church, they erected a stately Mausoléum of Touchstone, nobly engraven on the Outside, in which they placed the King's Body by it self at the head of the Tomb, and the Queen's at his feet, being the East Side of it. On the West Side of the Tomb, that is to say, where King Arthur's Bones were deposited, there was engraven this Inscription²:

1. Leland, ut sup. p. 55. 2. Leland's Collect. Vol. VI. p. 51. & ejusdem Itinerarium, Vol. III. p. 84.

when Henry de Saliaco or Henry de Soilly (as others call him) was Abbat, who, after the Abbey was burnt, commanded Men to dig again between those two Pyramids, and at seven foot deep they found a huge broad Stone, where, on that Side that lay'd downwards, was found a thin Plate of Lead, about a foot long, in the

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1. Leland, ut sup. p. 55. 2. Leland's Collect. Vol. VI. p. 51. & ejusdem Itinerarium, Vol. III. p. 94.

*Hic jacet Arturus, flos Regum, gloria Regni,
Quem mores, probitas commendant laude perenni.*

And on the East Side, where Queen Guinever's were placed, there was this Inscription¹ :

*Arturi jacet hic conjux tumultata secunda,
Quæ meruit cælos virtutum prole secunda.*

And here did the Remainders of this Great King and his Queen quietly rest some 85. Years ; at which time, that is to say, in the Year 1278. King Edward the first and his Wife Queen Elianor, partly out of Devotion, and partly out of Curiosity, came to Glastonbury, attended by many of the Topping Men of the Nation, Clergy aswell as Nobility. Whereupon the 19th. of April they caused King Arthur's Tomb to be opened, and both the Shrines to be taken out of the Monument, which when the Court and it's Attendance had thoroughly viewed, King Edward opened the Shrine, wherein King Arthur's Bones laid, and Queen Elianor the Chest, wherein were those of Queen Guinever, and then each of them taking the respective Bones out of their respective Chests, they exposed them on two Credences or Side Tables, neer the High Altar, till the next Morning, for every one, that had a mind, to gratify their Curiosity, and early the next Morning,

¹. Ibidem.

being the Wednesday before Easter, the King and Queen, with great Honour and Respect, wrapt up all the Bones (excepting the two Skulls, which were set up and to remain in the Treasury) in rich Shrouds or Mantles, and placing them again in their separate Shrines, the King put into that of Arthur's this following Inscription: "Hæc sunt ossa nobilissimi regis Arturii, quæ anno dominicæ incarnationis 1278. decimo tertio Calend. Maii, per Dominum Eadueardum, regem Angliæ illustrem, hîc fuerunt sic collocata, præsentibus Leonora, serenissima ejusdem Regis consorte, & filia Domini Ferrandi regis Hispaniæ, magistro Gulielmo de Midleton, tunc² Norwicensi electo, magistro Thoma de Becke, archidiacono Dorsetensi, & prædicti regis thesaurario, Domino Henrico de Lascey, Comite Lincolnæ, Domino Amadio Comite Sabaudia, & multis Magnatibus Angliæ." And then the King and Queen fixing their Royal Signets to each Chest, they caused the Chest to be placed in the old Mausolæum, where they remained undisturbed about two hundred and fifty Years, that is to say, till the Dissolution of the Abbey in King Henry the eighth's Days, and then this noble Monument, (saith³ Speed) among the fatal Overthrows of infinite more,

1. Leland's Collectanea, Vol. V. pp. 55, 56. 2. Subintellige, episcopo. H. 3. Speed's Chronicle in King Arthur, p. 273.

"was

“was altogether razed at the dispose of some
 “then in Commission, whose over hasty Actions,
 “and too forward Zeal in these Behalfts, hath
 “left unto us a Want of many Truths, and cause
 “to wish, that some of their Employments had
 “been better spent.

13. This (I hope) will be sufficient to convince my Reader, that there was such a Person as King Arthur, and that I have not imposed upon him, in saying in the 22^d. Paragraph, that he bestowed upon the Abbey of Glastonbury the Towns of Brent Marsh, Poulton, and other Lands, and that he was buried in the Abbey Church there. Whoever desires to know more of this great Prince, let him read Leland's Account of him, printed in the fifth Volume of his Collectanea, and Mr. Cressy's 11th. Book of his Church History, from whence, in a great measure, all that is said of him here is taken.

F I N I S.

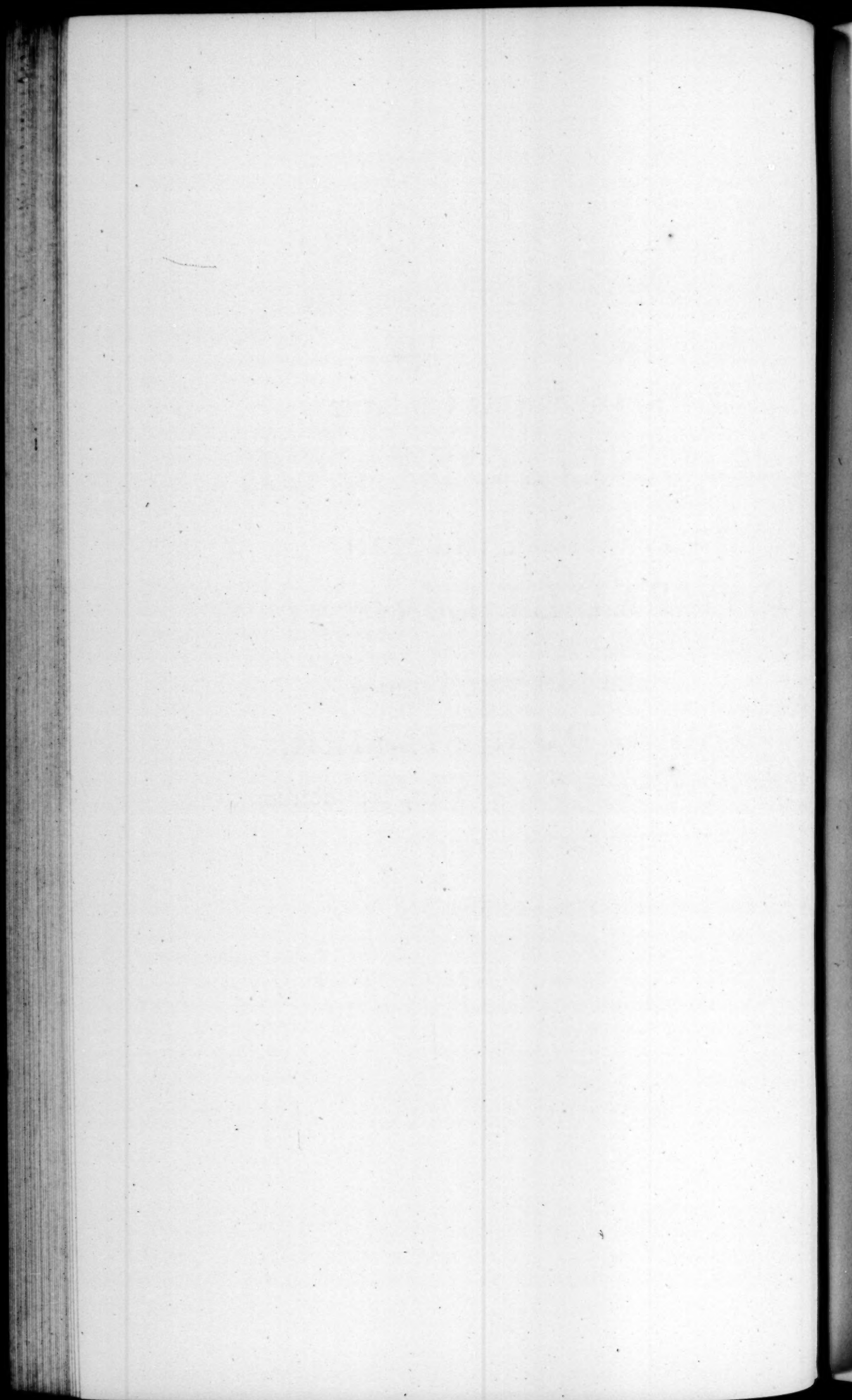
*Omnia, quæ in hoc libello continentur, correctioni S.
 Matris Ecclesiæ volo subjecta esse.*

*Eccl. Hist.
& London - St. Paul's Church.*

Fundatio & Statuta Cantariæ
SHERINGTONIANÆ

In Ecclesia Cathedrali
DIVI PAULI LONDINI.

E Codice MS. veteri penes
D. EDVARDUM FILMER,
De *East Sutton* in agro CANTIANO, Baronettum.





Fundatio & Statuta Cantariæ
SHERINGTONIANÆ.



In Dei Nomine Amen. Decimo die Septembris, anno Domini millesimo quadringentesimo quinquagesimo septimo, & anno regni regis Henrici sexti post conquestum tricesimo sexto, Ego Rogerus Mershe clericus ac civis civitatis Londoniensis, in artem Mercerorum ejusdem civitatis admissus & juratus, compos mentis & in bona memoria mea, laudetur altissimus, existens, condo, facio & ordino præsens testamentum meum, continens ultimam voluntatem meam quo ad laicum feodum meum de & in illis quatuor tenementis cum shopis, domibus, celariis,

Fol. (1) 1. 2.

Testamentum sive voluntas Domini Rogeri Mershe, quo ad laicum feodum suum de quatuor tenementis in parochiis beatæ Mariæ de Bothame & Sancti Johannis super Walbroke Londoniæ, cum juramento de non variando ab eodem.

(1.) Numeri isti marginales Codicis MS. folia indicant. Littera vero a primam, b secundam, faciem folii designat.

folariis & suis pertinenciis simul situatis in parochiis beatae Mariae de Bothawe & Sancti Johannis super Walbroke Londoniae, videlicet inter tenementum nuper Thomae Knolles, civis dum vixit & Groceri Londoniensis, Londoniae defuncti, ex parte orientali, & tenementum heredum Adae Fraunceys ex parte occidentali, ac tenementum pertinens communitati artis Pellipariae, & gardenum Roberti Whityngham Armigeri ex parte boreali, & regiam viam vocatam *Candelwyksstrete* ex parte australi, in hunc qui sequitur modum.

In primis lego animam meam Deo omnipotenti, creatori ac redemptori meo, ejusque matri beatae Mariae Virgini perpetuae, & omnibus Sanctis ejus, corpusque meum sepeliendum in nova capella, vocata *Shiryngtone chapel*, situata prope hostium boreale ecclesiae cathedralis Sancti Pauli Londoniae.

Item do & lego Decano dictae ecclesiae cathedralis, & ejusdem loci Capitulo, praedicta quatuor tenementa, cum shopis, domibus, celariis, folariis & suis pertinenciis, habend. & tenend. eadem quatuor tenementa, cum shopis, domibus, celariis, folariis & suis pertinenciis, eidem Decano & Capitulo, & successoribus suis imperpetuum, sub modo, forma & conditionibus subscriptis, videlicet, quod praedicti Decanus, & Capitulum, & successores sui annuatim imperpetuum, anniversarium Walteri
Shi-

Shiryngtone, nuper canonici Stagiarum dictæ ecclesiæ cathedralis, per notam campanis pulsatis in ipsa ecclesia solenniter celebrent, scilicet

[¹ De tempore exequiarum, viz. ultima Januarii.]

ultimo die Januarii Placebo & Dirige, cum novem leccionibus & suis antiphonis, versiculis & responsoriis, ac in crastino proxime sequenti commendacionem cum missa de Requiem pro anima prædicti Walteri, animabusque parentum, benefactorum & executorum ejusdem Walteri, ac omnium fidelium defunctorum. Et quod ipsi Decanus, & Capitulum, & successores sui denarios subscriptos, pro observacione ejusdem anniversarii, inter se & alios capellanos & ministros subscriptos dictæ ecclesiæ pro tempore existentes, & ad omnes exequias ejusdem anniversarii interessent, singulis annis imperpetuum in die ejusdem missæ celebratas, de exitibus & proficuis, de dictis quatuor tenementis, cum shopis, domibus, celariis, solariis & suis pertinentiis, provenientibus, per manus cameraarii dictæ ecclesiæ cathedralis pro tempore existentis disponant & distribuunt. videlicet Decano dictæ ecclesiæ duos solidos; & cuilibet majori canonico & residenciario ejusdem ecclesiæ viginti denarios; & cuilibet canonico non residenciario ejusdem ecclesiæ duodecim denarios; & minoribus canonicis ejusdem ecclesiæ inter se decem solidos; & uni capellanorum

1. Omnia uncis inclusa à manu sunt recentiori.

de *Shiryngton chauntre* ibidem interessenti
 Fol. 1. b. sex denarios; & aliis capellanis aliarum Cantariarum in dicta ecclesia cathedrali inter se viginti & tres solidos; & vicariis chori ejusdem ecclesiæ inter se quatuor solidos; & dicto camerario, pro distributione hujusmodi denariorum facienda, octo denarios; & sacristæ ejusdem ecclesiæ octo denarios; & subsacristæ ejusdem ecclesiæ sex denarios; & quatuor virgæbajulis ejusdem ecclesiæ inter se sexdecim denarios; & choristis ibidem inter se duos solidos & sex denarios; & pulsatoribus campanarum ejusdem ecclesiæ inter se octo denarios; & illuminatori cereorum ejusdem ecclesiæ, alias dicto clerico camerarii, alias dicto famulo camerarii ipsius ecclesiæ, ea intencione, quod ipse majorem diligenciam faciat annuatim in supervidendo reparacionem & mundacionem tectorum dictæ capellæ, ac librariæ & cameræ eidem annexarum, quatuor denarios.

Item volo & ordino, quod prædicti Decanus, & capitulum, & successores sui, de exitibus
 [Salarium collectoris.] & proficuis prædictis annuatim solvant sex solidos & octo denarios, seu minorem summam, juxta discrecionem suam, collectori exituum & reddituum prædictorum, per dictos Decanum & capitulum & successores suos deputando, pro stipendio sive riguardo suo. Et quod dicti Decanus & capitulum & successores sui totum residuum
 exi-

exituum & proficuum prædictorum in quadam cista, tribus clavibus ferata & firmata, pro communi sigillo capellanorum Cantariæ prædictæ, ac pro thesauris pecuniæ, & aliis rebus cantariam illam concernentibus, in eadem im-<sup>[Dispo-
ficio re-
fidui.]</sup>ponendis & conservandis, ordinata, annuatim reponant, in eadem cista tanquam depositum remansurum ad usum reparacionum tam dictorum quatuor tenementorum cum shopis, domibus, celariis, solariis & suis pertinentiis, quam capellæ prædictæ, ac cameræ & librariæ eidem capellæ contigue annexarum. Quarum quidem clavium una in custodia Decani & Capituli dictæ ecclesiæ cathedralis pro tempore existentium, alia in custodia capellanorum perpetuorum<sup>[Custo-
dia cla-
vium.]</sup> dictæ cantariæ pro tempore existentium, & tertia in custodia magistri sive custodis Novivium.] Collegii minorum Canonorum dictæ ecclesiæ cathedralis pro tempore existentis, perpetuis futuris temporibus remaneant. Et quod iidem Decanus & capitulum & successores sui huiusmodi residuum, aut aliquam partem ejusdem sibi ipsis applicare, appropriare vel inter se dividere, aut in alios usus, quam, ut prædictum est, convertere nullo modo præsumant. Proviso semper, quod si redditus, exitus & proficua prædicta ad omnia præmissa perimplenda & facienda, propter incendium, vacacionem seu aliquam aliam causam non sufficiant in futurum, tunc primo de summis obitus prædicti, & collectoris

Fundatio & Statuta Cantariæ

lectoris reddituum, & deinde de reparacione capellæ, cameræ & librariæ prædictarum, competens & rationabilis rata subtrahatur.

Alterius volo, quod immediate post decessum meum præsens testamentum meum per Executores meos subscriptos, aut eorum aliquos vel aliquem in hustengo Londoniæ, secundum consuetudinem ejusdem civitatis, ex bonis meis irrotuletur. Ita quod immediate post hujusmodi irrotulacionem, ut prædictum est, faciendam, eadem ultima voluntas mea sic irrotulata, necnon evidenciæ, dicta quatuor tementa cum shopis, domibus, celariis, solariis & suis pertinentiis tangentes, per unum executorum meorum prædictorum liberentur Decano & capitulo dictæ ecclesiæ cathedralis pro tempore existentibus, penes eosdem & successores suos perpetuo remansuræ. Et insuper volo, quod mei executores, postquam meam ultimam voluntatem debite executi fuerint, habeant de bonis meis mobilibus pro eorum laboribus summam viginti solidorum inter se distribuendam, seu saltem is eorum, qui solus eandem ultimam meam voluntatem executus fuerit, habeat dictam summam viginti solidorum de bonis meis pro labore suo in hac parte facto.

Et juro ad sancta Dei evangelia, per me corporaliter tacta, quod hanc meam voluntatem, absque voluntate dictorum Decani & Capituli, seu saltem Decani & Canonorum residentia-

denciariorum, vel, decanatu vacante, Canoniorum residenciariorum dictæ ecclesiæ cathedralis, in parte vel in toto, directe vel indirecte non mutabo, nec dicta quatuor tenementa cum shopis, domibus, celariis, solariis & aliis suis pertinenciis, in parte vel in toto, alicui alteri vendam, donabo vel alienabo, seu vendi, Fol. 2. a. donari vel alienari consenciam. Sic me Deus adjuvet, & sancta Dei evangelia. Hujus autem testamenti mei meos facio, ordino & constituo Executores, videlicet Thomam Rothewelle armigerum, Johannem Watno, magistrum Johannem Ravene, Dominum David Hampstede, Dominum Willelmum Austyne capellanos, Walterum Martyne & Johannem Burtone. In cujus rei testimonium huic præsentis testamenti meo Sigillum meum apposui. Dat. Londoniæ die & anno supradict.

Ordinacio Cantariæ duorum Capellanonum pro anima Walteri Shiryngtone, progenitorum suorum benefactorum, & omnium fidelium defunctorum.

UNIVERSIS & singulis Christi fidelibus, ad quorum noticiam præsentis litteræ pervenerint, Rogerus Mershe Clericus & Robertus Valance, Executores testamenti Walteri

Y

Shi-

*Recita-
cio li-
cenciæ
regiæ.*

Shiryngtone presbiteri defuncti, Salutem, cum felicibus ad vota successibus, & fidem indubiam præsentibus adhibere. Cum Dominus Rex nunc per litteras suas patentes, sub magno Sigillo suo factas, quarum data est apud Westmonasterium decimo nono die Marcii, anno regni sui vicesimo quarto, de gracia sua speciali, inter alia, concesserit, & licenciam dederit pro se & heredibus suis, quantum in ipso fuit, præfato Waltero, per nomen dilecti clerici sui Walteri Shiryngtone, Cancellarii sui Ducatus sui Lancastriæ, heredibus, executoribus & assignatis suis, quod ipse vel ipsi, aut eorum aliquis vel aliqui, unam cantariam perpetuam, seu plures cantarias perpetuas, de uno capellano perpetuo, seu duobus vel tribus aut quatuor capellanis perpetuis, divina singulis diebus in ecclesia cathedrali Sancti Pauli Londoniæ, seu in ecclesia conventuali Prioratus Sancti Bartholomæi de Westmythfeld Londoniæ, seu in ecclesiis illis, aut in quacumque alia ecclesia, seu quibuscumque aliis ecclesiis, seu in cimiterio dictæ ecclesiæ Sancti Pauli, vocato *Wardonchirch-hawe*, vel in alio cimiterio, aut aliis cimiteriis, seu loco sacrato quocumque, vel locis sacratiss quibuscumque, ubi sibi, vel eorum alicui vel aliquibus placeret, pro bono & salubri statu dicti Domini Regis, ac carissimæ consortis suæ, præfatique Walteri dum viverent, & pro animabus eorum postquam ab hac luce migrarent, nec-
non

non pro animabus antecessorum & benefactorum ipsius Walteri & heredum suorum quorumcumque, ac omnium fidelium defunctorum, imperpetuum celebraturo vel celebraturis, facere, fundare, erigere, creare & stabilire posset seu possent. Et quod hujusmodi cantaria seu cantariæ, sic de uno capellano perpetuo, aut duobus vel tribus aut quatuor capellanis perpetuis facta, fundata, erecta, creata, & stabilita, seu factæ, fundatæ, erectæ, creatæ & stabilitæ, **Shiryngtone Chaunterie** vel **Shiryngtone Chaunteries** imperpetuum nuncuparetur aut nuncuparentur. Et quod postquam hujusmodi cantaria perpetua seu cantariæ perpetuæ, de uno capellano perpetuo, aut duobus vel tribus aut quatuor capellanis perpetuis facta, fundata, erecta, creata, & stabilita foret, seu factæ, fundatæ, erectæ, creatæ & stabilitæ forent, tunc dictus unus capellanus & ejus successores, seu dicti duo vel tres aut quatuor capellani & eorum successores, de quo vel quibus dictam cantariam perpetuam, seu dictas cantarias perpetuas, sic fieri, fundari, erigi, creari & stabiliri contingeret, essent unum corpus imperpetuum. Et quod ipse capellanus & ejus successores per nomen capellani perpetui cantariæ perpetuæ, ac ipsi capellani & eorum successores per nomina capellanorum perpetuorum cantariæ perpetuæ, seu cantariarum perpetuarum vocat. **Shiryngtone Chaunterie** vel **Shiryngtone Chaunteries**

Chaunteries, essent personæ habiles in lege ad placitandum. Et quod per huiusmodi nomen ac nomina placitare & implacitari, prosequi & defendere, respondere ac responderi possent, in quibuscumque locis & curiis spiritualibus & temporalibus, in omnibus & omnimodis accionibus realibus, personalibus & mixtis, sectis, querelis & demandis motis vel movendis pro ipso vel ipsis, seu contra ipsum vel ipsos, tam coram dicto Domino Rege, heredibus & successoribus suis, quam coram quibuscumque Justiciariis & Judicibus spiritualibus & tempora-

[*Sigillum.*] libus. Et quod haberent commune
[*Licencia Regia* sigillum, pro negociis dictæ cantariæ
[*per totum.*] ac dictarum cantariarum deservitu-
rum. Et quod essent personæ habiles

in lege ad perquirendum terras, tenementa, redditus, servicia ac possessiones quæcumque in feodo & perpetuitate tenenda sibi & successoribus suis, quæ de dicto Domino Rege immediate non tenerentur, ad valorem quadraginta librarum per annum, de quacumque persona, seu quibuscumque personis, ea eis dare, concedere sive assignare volente seu volentibus. **Per non** de uberiori gracia sua concesserit eidem Waltero, heredibus, executoribus & assignatis suis, quod idem Walterus, heredes, executores & assignati sui, seu ipsorum aliquis aut aliqui, dare, concedere, & assignare posset seu possent advocacionem, patronatum & denominationem

nacionem cantariæ prædictæ, five cantariarum prædictarum, Decano & Capitulo dictæ ecclesiæ cathedralis Sancti Pauli Londoniæ, seu aliis personis ecclesiasticis vel religiosis ad libitum dicti Walteri, heredum, executorum vel assignatorum suorum, seu eorum alicujus aut aliquorum nominandis, habend. tenend. & possidend. advocacionem, patronatum & denominationem prædict. eisdem Decano & capitulo, aut aliis personis ecclesiasticis seu religiosis ac eorum successoribus imperpetuum, juxta ordinacionem ipsius Walteri, heredum, executorum vel assignatorum suorum, aut eorum alicujus seu aliquorum, & eisdem Decano & capitulo, & eorum successoribus, ac dictis personis ecclesiasticis vel religiosis & successoribus suis, quod ipsi hujusmodi advocacionem, patronatum & denominationem à præfato Waltero, heredibus, executoribus & assignatis suis, seu ab eorum aliquo vel aliquibus, recipere possent, & tenere sibi & successoribus suis imperpetuum, tenore dictarum litterarum patencium similiter licenciam dederit specialem, Statuto de terris & tenementis ad manum mortuam non ponendis, aut aliquo alio Statuto in contrarium edito, non obstante. **Concesserit** insuper idem Dominus Rex & licenciam dederit pro se & heredibus suis, quantum in ipso fuit, præfato Waltero, heredibus, executoribus & assignatis suis, quod ipse
 seu

*Licencia emendi
 terras ad summam
 40. librarum.*

Fol. 3. a.

seu ipsi, aut eorum aliquis vel aliqui, terras, tenementa, redditus, servicia & possessiones cum pertinenciis ad valorem quadraginta librarum per annum de quocumque feodo forent, quæ de dicto Domino Rege immediate in capite non tenerentur, prædicto uni capellano aut dictis duobus, tribus vel quatuor capellanis, de quo vel de quibus cantaria prædicta facta, fundata, erecta vel stabilita foret, seu cantariæ prædictæ factæ, fundatæ, erectæ & stabilitæ forent, dare & concedere posset & possent, habenda sibi & successoribus suis. Et quod dictus unus capellanus, seu dicti duo, tres vel quatuor capellani, terras, tenementa, redditus, servicia & possessiones illa cum pertinenciis recipere, necnon alia terras & tenementa ad valorem quadraginta librarum per annum, quæ de dicto Domino Rege in capite immediate non tenerentur, perquirere posset ac possent, & tenere sibi & successoribus suis in puram & perpetuam elemosinam, vel aliter imperpetuum, tenore dictarum litterarum patencium, licenciam similiter dederit specialem, Statuto de terris & tenementis ad manum mortuam non ponendis, aut aliquo alio Statuto in contrarium edito non obstante, tam pro sustentacione capellanorum prædictorum & cujuslibet eorundem, quam pro sustentacione, supportacione & perimpcionem quorundam onerum & pietatis operum, tam per dictum Walterum, heredes, executores seu assigna-

assignatos suos, aut eorum aliquos aut aliquem, quam per dictos capellanos, seu eorum aliquem, juxta ordinationem præfati Walteri, heredum, executorum, vel assignatorum suorum, seu ipsorum alicujus seu aliquorum, superinde in hac parte faciendorum, sustentandorum, supportandorum & perimplendorum imperpetuum, prout in dictis litteris regiis patentibus plenius continetur. Ipseque Walterus in vita sua zelo piæ devocionis accensus, cupiens terrena in cœlestia & transitoria in æterna felici commercio commutare, quandam capellam, situatam prope hostium boriale dictæ ecclesiæ cathedralis, vulgariter nuncupatum *le Northdore*, necnon unam cantariam de duobus capellanis perpetuis in eadem capella, de consensu & assensu Decani & capituli ecclesiæ cathedralis prædictæ, virtute litterarum Domini Regis patentium prædictarum, ad laudem Christi Ihesu, Assumpcionisque gloriosæ virginis Mariæ matris suæ, & Sancti Nicholai episcopi & confessoris, ac quandam librariam super claustrum dicti cimiterii vocati *Wardonchircheware*, cum quadam camera eidem librariæ contigue annexa, honorifice & laudabiliter erigere proposuit & inchoavit, hujusmodique capellanos custodes capellæ & librariæ prædictarum esse disposuit. Sed tamen, prout altissimo placuit, morte naturali præventus hujusmodi capellam, librariam & cameram plene perficere, seu cantariam

Inicium ordinacionis cantariæ prædictæ, & creacionis primorum capellanorum ejusdem.

[Capellani pro his tenentur orare, quorum nomina hîc exprimuntur.]

tariam hujusmodi facere, fundare, erigere, creare & stabilire minime valuit, Nos, sui Executores antedicti, pium & salubre ejusdem Walteri propositum, quantum cum Deo possumus, devota promptitudine prosequi & perimplere cupientes, præmissa post ejus decessum de suis bonis, favente altissimo, complere & perficere curavimus, atque unam cantariam perpetuam de duobus capellanis perpetuis, divina singulis diebus in capella prædicta, quæ ad laudem Christi Ihesu Domini nostri, Assumptionisque gloriosæ virginis Mariæ matris suæ, & Sancti Nicholai episcopi & confessoris dedicatur, pro bono & felici statu dicti Domini Regis, præfatæque nobilissimæ consortis suæ, ac omnium tenencium & firmariorum maneriorum, terrarum & tenementorum, quæ in futurum erunt cantariæ prædictæ, & pro omnibus benefactoribus cantariæ, capellæ & librariæ prædictarum dum vixerint, necnon pro bono & salubri statu nostrum Executorum prædictorum dum vixerimus, & specialiter pro anima præfati Walteri nunc defuncti, animabusque dicti Domini Regis, præfatæque nobilissimæ consortis suæ, ac omnium tenencium & firmariorum maneriorum, terrarum & tenementorum prædictorum, & omnium benefactorum dictarum cantariæ, capellæ & librariæ, cum ab hac

hac luce migraverint, necnon pro animabus
nostrum Executorum prædictorum cum ab hac
luce migraverimus, & animabus omnium fide-
lium defunctorum, imperpetuum celebraturis,
vigore & auctoritate dictarum litterarum regi-
arum patencium, necnon auctoritate, consensu
& assensu Decani & Capituli ecclesiæ cathed-
ralis antedictæ, ad quos dictus locus sacratu-
s pertinet atque spectat, de bonis dicti Walteri
facimus, fundamus, erigimus, creamus & stabi-
limus per præsentis, dictamque capellam **Shir-
yngtoneschapell**, & dictam cantariam **Shiryn-
tone chaunterie** imperpetuum volumus nuncu-
pari. Necnon vigore, auctoritate, ac assensu
& consensu antedictis, Johannem Ravene in
artibus magistrum, & David Hampstede in ar-
tibus bacallarium, primos capellanos perpetuos
eiusdem cantariæ perpetuæ in dicta capella
ordinamus, nominamus & præficimus, ipsosque
capellanos perpetuos in corporalem possessio-
nem dictæ cantariæ perpetuæ in dicta capella
ponimus cum suis juribus & pertinenciis uni-
versis. Insuperque dictis vigore, auctoritate,
ac assensu & consensu quoddam sigil-
lum commune pro prædictis capella-
nis cantariæ prædictæ ac successoribus
suis fieri fecimus, idemque sigil-
lum commune tanquam sigillum com-
mune suum eis liberavimus, sibi &
successoribus suis, pro negociis quibuscumque

*Primaria ordina-
cio Sigilli commu-
nis capellanorum
præfatæ cantariæ
& custodiæ ejus-
dem.*

Z

dictam

dictam cantariam concernentibus, perpetuis futuris temporibus deserviturum. Cum quo quidem sigillo iidem capellani, aut successores

[Nihil debet
figillari præter
consensum Decani.]

fui nichil penitus sigillent, absque assensu & consensu prædictorum Decani & Capituli pro tempore existentium, dictumque sigillum commune sub custodia in quadam cista suffi-

enti tanquam deposito dictorum capellanorum & successorum suorum infra cameram prædictam, inter capellam & librariam prædictas situatam, ad hoc deputatam, sub tribus feruris & tribus clavibus secure feranda, salvo custodiendum ordinavimus & statuimus remansurum.

[Custodes clavium.]

Quarum quidem trium clavium unam in custodia Decani & Capituli dictæ ecclesiæ cathedralis pro tempore existentium, alteram vero clavem in custodia capellanorum prædictorum dictæ cantariæ pro tempore existentium, & terciam clavem in custodia nostrum Executorum antedictorum dum vixerimus, seu alterius nostrum dum vixerit, & post decessum nostrum dictam terciam clavem in custodia magistri sive custodis Novi Collegii minorum canonicorum ecclesiæ cathedralis antedictæ, qui pro tempore fuerit, pro perpetuo volumus remanere.

Præterea nos Executores antedicti ad cetera ordinationes & statuta super dictis capella & cantaria, pro meliori perpetuaque continuatione earundem habenda, necnon pro salva & secu-

securiori custodia dictæ librariæ, ac omnium & singulorum librorum in eadem libraria nunc existentium, & omnium aliorum librorum quæ ad five in librariam prædictam quoquo modo Fol. 4. 2. imposterum devenerint, necnon pro sustentatione & supportatione maneriorum, terrarum & tenementorum cum pertinentiis, quæ in futurum spectabunt ad capellam & cantariam prædictas, ac capellanos earundem & successores suos, ac etiam pro sustentatione, supportatione & perimptione aliorum onerum & pietatis operum, tam per nos Executores prædictos seu alterum nostrum, quam per præfatos nunc capellanos aut successores suos, seu eorum aliquem, juxta ordinationem nostram factam five faciendam, procedimus in hunc modum.

Et quia consideramus ac pie credimus, quod, inter cetera misericordiæ & pietatis opera, ipsa divinorum & missarum celebratio, à sanctis sacerdotibus, tanquam ministris Christi Ihesu in ea parte canonice deputatis, Deo dante peracta, aliorum operum omnium censetur potissima, per quam miserimæ peccantium animæ ab eo-

Modus celebrandi missas suas, & cum quibus collectis, & de tabula ordinanda & ponenda coram eis in altari ubi celebrant, & de renovatione ejusdem.

rum diris cruciatibus non dum purgatæ, refrigerium² consequuntur & veniam, ac fragiles hujus vitæ homines, in hujus seculi voluptatibus graviter prostrati, ad viam gratiæ fusc-

1. L. qui. 2. Sic.

tantur, justique in eorum actibus justiciæ roborati in coelestis regionis tramite firmiores efficiuntur: Ideo ordinamus & statuimus, quod præfati nunc capellani perpetui dictæ cantariæ perpetuæ & eorum successores singulis diebus humano more missas devote celebrent in capella prædicta, cum specialibus collectis subscriptis, cum earum secretis & postcommunibus in eisdem missis, necnon in aliis eorum oracionibus & suffragiis orare perpetuo specialiter teneantur pro statibus & animabus, ut præmittitur, specificatis sub hac forma, scilicet pro vivis: “*Deus*, qui caritatis dona per gratiam Sancti Spiritus tuorum cordibus fidelium infundis, da famulo tuo Regi nostro N. & famulæ tuæ Reginae nostræ N. ac famulis & famulabus tuis omnibus, nobis specialiter recommendatis, pro quibus tuam deprecamur clemenciam, salutem mentis & corporis, ut te tota virtute diligant, & quæ tibi placita sunt tota dilectione perficiant, per Dominum &c.” Et pro defunctis: “*Deus*, cui proprium est misereri semper & parcere, propiciare animæ famuli tui W. sacerdotis, ac animabus famulorum famularumque tuarum omnium, nobis specialiter recommendatorum, & omnia eorum peccata dimitte, ut mortis vinculis absoluti transire mereantur ad vitam, per Dominum &c.” illis vero diebus secundum usum Sarum ecclesiæ in contrarium editis dum-

[*Collectæ dicenda.*]

dumtaxat exceptis. Et quod habeant iidem [Quod duo capellani & successores sui cantariæ memoratæ semper coram se super altare ejusdem cantariæ in capella prædicta unam tabulam bene scriptam de nominibus illorum, tam vivo-^{bu-}lam.]

rum quam defunctorum, pro quibus dicti capellani & successores sui specialiter tenentur orare, ut prædictum est, ad ipsorum capellano-
rum & successorum suorum celeriores memo-
riam in ea parte habendam. Et quod hujus-
modi tabula, quociens vetusta fuerit & ca-
duca, tociens sumptibus & expensis capellano-
rum prædictorum & successorum suorum reno-
vetur & inibi collocetur. Quodque

prædicti nunc capellani & successores
sui cantariæ prædictæ in capella præ-
dicta cotidie, quantum commode po-
terint, infimul dicant vespervas &
matutinas cum ceteris horis canonicis de die
secundum usum Sarum, vel prout usus dictæ
ecclesiæ cathedralis ibidem observa-
tur. Et quod dicti nunc capellani &
successores sui cantariæ prædictæ in
dicta capella * infimul dicant septi-
manatim singulis annis imperpetuum

*De modo dicendi
horas canonicas
dictorum capella-
norum.*

*De modo dicendi
exequias juxta or-
dinationem can-
tariæ.*

* Fol. 4. b.

Placebo & Dirige, cum novem leccionibus &
suis antiphonis, versiculis & responforiis, omni
feria quinta, & commendacionem in crastino
ante missam de Requiem, & quod eadem missa
de Requiem per unum ipsorum duorum capel-
lanorum

lanorum in eodem crastino infra capellam prædictam celebretur. Aliis vero diebus infimul aut divisim, infra vel extra capellam prædictam, commemorationem de defunctis dicant secundum usum Sarum, specialiter pro animabus prædictis, nisi infirmitate seu alia causa rationabili
 [Excusatio.] ad præmissa, seu aliquod præmissorum in forma supradicta faciendum præpediti fuerint, seu eo-

*De alterno & mutuo auxilio in missarum celebrationibus capellano-
rum.*

rum alter præpeditus fuerit. Et quod alter ipsorum nunc capellanorum & successorum suorum in dictarum missarum celebrationibus infra capellam prædictam alteri eorum mutuum impendat obsequium, nisi auxilium sufficiens aliunde ibidem supervenerit, seu alia causa rationabili excusetur.

De deputatione capellanorum, ut sint custodes librariæ prædictæ, & quod inter eos sit paritas & nulla superioritas.

Item ordinamus & statuimus, quod prædicti Johannes Ravene & David Hampstede, & successores sui capellani cantariæ supradictæ, sint perpetuum custodes capellæ, cameræ, & librariæ prædictarum, ac omnium librorum & ornamentorum quæ nunc sunt & in futurum erunt in eisdem capella, camera & libraria. Ac etiam, quod nulla attendatur seu observetur prioritas sive superioritas inter ipsos capellanos & eorum successores, cujuscunque gradus aut condicionis fuerint seu alter eorum fuerit, set quod pares & æquales sint in omnibus quæ ad prædictas
 ca.

capellam, cantariam, & librariam ac custodiam earundem pertinent, reputentur etiam & habeantur. Quodque omnes & singuli capellani, ad prædictam cantariam, ac ad custodiam capellæ, cameræ & librariæ prædictarum in futurum admittendi, sint viri Anglici, personæ habiles & ydoneæ, atque graduati in aliqua facultate in Uni-

[Quales personæ sunt abiles & ydoneæ, ut eligantur in capellanos istius cantariæ.]

[Capellani sint viri Anglici.]

versitate Oxoniensi five Cantebrigienfi, si tales commode adquiri & haberi poterint. Ac quod non sint religiosi viri exempti vel non exempti, neque aliunde beneficiati cum cura seu officiati, set dictis cantariæ, capellæ & librariæ, & earum custodiæ, juxta ordinationes & statuta nostra, hic superius & inferius, cum assensu & consensu prædictorum, facta five facienda, debite deservientes sint fideliterque intendentes. Ita semper, quod per aliena negocia seu beneficia five officia aliqua occasione accepta, non impediuntur aut eorum alter impediatur à sui officii prædicti debita executione & observacione.

Item ordinamus & statuimus, quod dicti nunc capellani prædictæ cantariæ, & eorum successores, vesperis, completoriis, altis missis, & processionibus, quæ fient in dicta ecclesia cathedrali, in festis principalibus ac duplicibus, & diebus dominicis, necnon in processionibus, quæ per

Quibus horis canonicis & processionibus debent capellani interesse.

I. F. quæ fient per.

De-

Decanum & canonicos & ceteros ministros ejusdem ecclesiae cathedralis infra eandem ecclesiam, ac in diebus Rogacionum, ac in generalibus processionibus per civitatem Londoniae ab eisdem decano & canonicis & ceteris ministris faciendis, & omnino secum in eorundem capellanorum habitibus habitui aliorum capellanorum aliarum cantariarum, in dicta ecclesia

Fol. 5. a. cathedrali fundatarum, conformibus, ex eorum propriis sumptibus & expensis perquirendis intersint, procedant & progrediantur, & uterque eorum intersit, procedat & progrediatur, nisi per proposicionem verbi Dei, seu sermonizationem, per eisdem seu eorum alterum alibi dicendam aut faciendam, aut aliqua alia causa rationabili occupati aut praepediti fuerint, five eorum alter occupatus five praepeditus fuerit, iudicio Decani & capituli dictae ecclesiae cathedralis approbanda.

*De cohabitatione
& pernoctatione
capellanorum.*

Item ordinamus & statuimus, quod praedicti nunc capellani dictae cantariae, & eorum successores cohabitent, converfentur & pernoctent in cameris infra mansionem, vocatam *le Chaunterie prestel houses*, ad occidentalem finem cimiterii dictae ecclesiae cathedralis situatam, & cum illis capellanis aliarum cantariarum, ibidem infra dictam ecclesiam cathedralem fundatarum & in dicta mansione converfantibus, commensales sint & converfentur, quamdiu hoc ibidem ob-
tinere

tinere valeant. Sin autem, in aliquo alio honesto loco, dictæ ecclesiæ cathedrali propinquo, cohabitent, pernoctent, commensales sint, & converfentur, una cum assensu & consensu Decani & Capituli prædictorum pro tempore existencium.

Item ordinamus & statuimus, quod prædicti Johannes & David, capellani perpetui Cantariæ prædictæ, & successores sui, viginti & quatuor marcas sterlingorum annuatim percipiant, de fructibus, redditibus, proventibus, exitibus & revencionibus maneriorum, terrarum & tenementorum de Goddene, alias dict. Gatefdene, & Morgheve, cum pertinenciis, infra parochiam de Tenterdene in comitatu Kancii, provenientes, scilicet uterque eorum duodecim marcas, pro annuali stipendio five salario suo, per manus collectoris five reddituarii, aut aliorum occupatorum eorundem maneriorum, terrarum & tenementorum pro tempore existencium, ad quatuor anni terminos, scilicet Paschæ, Nativitatis Sancti Johannis Baptistæ, Sancti Michaëlis Archangeli & Natalis Domini, vel infra unum mensem proximum post quemlibet trium terminorum prædictorum immediate sequentem, æquis porcionibus tam pro obsequiis suis debite impendendis circa custodiam capellæ, cameræ & librariæ prædictarum, quam pro obser-

*De solucione stipendii capellano-
rum, & quibus anni terminis: [&
quantum capellanus pro stipendio annuatim, recipiet.]*

vacatione & perimplectione aliorum onerum, dictis capellanis & successoribus suis per hæc nostra ordinationes & statuta superinde impositorum, factis sive faciendis, necnon pro cameris suis, ut præmittitur, perquirendis & habendis.

*De reparatione & gubernacione tenementorum capellano-
rum cantariæ.*

Item volumus & ordinamus, quod omnia maneria, terræ & tenementa & aliæ possessiones cum suis pertinentiis, quæ per nos, vel per dictos nunc capellanos aut successores suos, ut capellanos cantariæ prædictæ, perquiri seu haberi & possideri valeant, seu eis dari quovismodo contigerint in futurum, reparentur, sustententur, & in omnibus regantur & gubernentur per bonum advisamentum, assensum & consensum Decani & Capituli ecclesiæ cathedralis prædictæ pro tempore existentium, & ad maximum commodum & proficuum cantariæ prædictæ.

De ordinatione reddituarii ad recipiendum & colligendum exitus & proficua de maneriis & tenementis cantariæ, & de compoto ejusdem, & coram quibus, & de ipsorum regardis, & de the-

Item volumus & ordinamus, quod quidam collector sive reddituarius, & post ejus decessum sive amocionem ab eodem officio alius collector sive reddituarius, & sic continue unus post alium ordinetur per Decanum & Capitulum prædictos, ac per dictos capellanos cantariæ prædictæ pro tempore existentes, ad omnia firmas, exitus & proficua, de eisdem maneriis, terris, tenementis & aliis

aliis possessionibus prædictis prove- *sauro excrecente*
niencia, recipiendum. Qui quidem *reponendo in quan-*
collector * five reddituarius, tam de *dam cistam.*
receptis illis, quam de omnibus solu-

* Fol. 5. b.

cionibus suis, tam pro reparacionibus per ad-
visamentum, assensum & consensum prædicta
fiendis, quam pro aliis rebus ad officium suum
spectantibus, annuatim reddet rationabilem
compotum coram Decano seu præfidente Capi-
tuli, & uno de Canonicis Stagiariis dictæ eccle-
siæ cathedralis, per ipsum Decanum deputando,
ac magistro five custode Novi Collegii Minorum
Canonicorum ejusdem ecclesiæ, necnon coram
dictis duobus capellanis pro tempore esistenti-
bus, aut coram certis auditoribus, per ipsos
Decanum seu præfidentem, & Canonicum Sta-
garium & magistrum five custodem, ac capel-
lanos prædictos, pro tempore existentes, assi-
gnandis. Et quod omnia hujusmodi compota
annuatim redigantur in scriptis in ' pargameno
secundum debitam formam compoti, & ponan-
tur in cista prædicta sub feruris prædictis salvo
ibidem pro perpetuo remansura. Et volumus,
quod dictus collector five reddituarius de fir-
mis, exitibus & proficuis prædictis annuatim
solvat & satisfaciat utrique capellanorum præ-
dictorum duodecim marcas, ad terminos præ-
dictos in forma prædicta solvendas. Et quod
de residuo firmarum, exituum & proficuum
prædictorum, ultra viginti & quatuor marcas

i. sic.

A a 2

illas

illas eisdem capellanis solvendas, tam prædicti Decanus seu præsidens, & Canonicus Stagiarius, ac magister sive custos, necnon prædicti auditores pro compotis prædictis audiendis & terminandis, quam prædictus collector sive reddituarius pro labore suo in officio prædicto habendo, necnon aliæ personæ pro compotis prædictis in scriptis, in forma prædicta fiendis,

[Remuneratio
Decani pro com-
poto audiendo.]

rationabiliter remunerentur. Videlicet prædictus Decanus seu præsidens, pro quolibet die, quo super auditu dicti compoti personaliter oc-

cupatus fuerit, duodecim denariis, ac prædictus Canonicus Stagiarius duodecim denariis, & magister sive custos octo denariis, ac prædicti auditores & aliæ personæ prædictæ, secundum discrecionem & bonam conscienciam dictorum Decani seu præidentis & duorum capellanorum

[De residuo ponendo in cista ad supportacionem terrarum & possessionum.]

cantariæ prædictæ pro tempore existencium, & residuum eorundem firmarum, exituum & proficuum prædictorum, ultra dictas viginti & quatuor marcas annuas & remuneraciones prædictas, in forma prædicta fi-

endas, annuatim ponatur in cista prædicta, una cum rotulis compoti prædicti, ibidem salvo custodiendum, ad usum reparacionis & supportacionis manerium, terrarum, tenementorum & aliarum possessionum prædictorum, necnon ornamentorum infra capellam prædictam, ac
eciam

eciam ad defensionem dictorum capellanorum, necnon terrarum & tenementorum ac jurium quorumcumque cum suis pertinenciis ad dictam cantariam spectantium seu pertinencium, per bonum advisamentum, assensum & consensum dictorum Decani & Capituli pro tempore existencium fiendam.

Item volumus & ordinamus, quod nec dicti capellani, neque successores sui, nec eorum aliquis aliquo tempore futuro, sub poena privacionis, alienent seu onerent maneria, terras, tenementa & possessiones prædicta, nec aliquam inde parcellam, neque ea vel aliquam parcellam eorundem, absque assensu & consensu nostrum executorum prædictorum, dum vixerimus, seu alicujus nostrum dum vixerit, & post decessum omnium nostrum absque bono advisamento, assensu & consensu prædictorum Decani seu præsentis, & Capituli & successorum suorum, alicui sive aliquibus ad firmam dimittant. Et quod hujusmodi dimissiones impofterum aliquibus aut alicui faciendæ sint per Indenturas inde fiendas, ita quod non excedant ultra septennium in una dimissione, & hoc sub nominibus & communi sigillo dictorum capellanorum & successorum suorum ex assensu & consensu prædictis.

De alienacione terrarum & tenementorum non fienda, nec de eorundem dimissione ad firmam sine consensu Decani & Capituli facienda.

Fol. 6. a.

Item

*De duobus paribus
Inventariorum in-
dentatorum de bo-
nis capellæ & can-
tariæ prædicta-
rum.*

Item volumus & ordinamus, quod duo paria Inventariorum indentatorum fiant inter præfatos Decanum & Capitulum & successores suos ex una parte, & dictos capellanos de *Shiryngtone chaunterie* ex altera parte, testificancia & continencia omnia & singula libros, jocalia & alia ornamenta quæcumque, quæ ad dictas capellam, cantariam & librariam nunc pertinent seu in futurum pertinebunt, ea videlicet quæ ad dictas capellam & cantariam pertinent in indenturis per se, & ea quæ pertinent ad librariam prædictam in aliis indenturis separatim per se. Quorum quidem Inventariorum, sic separatim indentatorum, duæ partes penes præfatos Decanum & Capitulum & successores suos, & aliæ duæ partes penes prædictos capellanos & successores suos perpetuo volumus remanere. Et quod eadem Inventaria indentata tociens renoveantur, quociens necesse & oportunum sic fieri videbitur, seu saltem singulis trienniis. Ac etiam, quod dicti nunc capellani & successores sui omnia prædicta libros, jocalia, & alia ornamenta quæcumque, cum dictis suis Inventariis, præfatis Decano & Capitulo, & successoribus suis, aut alicui personæ, per ipsos Decanum & Capitulum ad hoc assignandæ sive deputandæ, ad minus semel quolibet anno monstrent & ostendant.

Item

Item ordinamus, quod si aliquis capellanorum cantariæ prædictæ infirmitate aut aliqua impotencia temporali aut perpetua impediatur, quominus in cantaria prædicta, juxta ordinationem ejusdem, poterit deservire, quod propter hoc à cantaria sua, seu à perceptione salarii seu stipendii sui prædicti, dum tamen dicta infirmitas vel impotencia ex sua culpa non eveniat, nullo modo expellatur sive repellatur, set oret devote, & alias¹ supleat defectum hujusmodi in orationibus devotis & aliis operibus pietatis, juxta vires suas, pro statibus & animabus prædictis. Item si contingat, aliquem hujusmodi capellanorum decedere, cessare, resignare, seu locum suum dimittere, vel quovis alio modo à dicta cantaria sua pro perpetuo amoveri, percipiat nichilominus porcionem debitam, quam meruit, pro rata temporis quo steterit in officio cantariæ prædictæ. Et etiam, quod quilibet capellanus ejusdem cantariæ superveniens, ex die, quo fuerit admissus, receptus & inductus ad dictam cantariam, & pro tempore quo in eadem officiaverit, juxta ordinationem ejusdem, percipiat nichilominus porcionem debitam pro rata temporis quo ministraverit in cantaria prædicta. Quodque iidem capellani & successores sui annuatim de mense in mensem

De non amocione capellanorum, adveniente ipsorum impotencia & impedimento deservendi cantariæ prædictæ.

De rata percipienda in tempore ingressus ad cantariam & regressus ab eadem.

¹ Sic.

fem

*De mundacione
teſtorum capellæ &
librariæ prædicta-
rum fienda.*

Fol. 6. b.

*[Quorum expenſis
debent reparari
capella, camera,
& libraria præ-
dictæ.]*

ſem teſta capellæ, cameræ & libra-
riæ prædictarum ſupervideant, ſeu
alter eorum ſupervideat, & eadem
teſta mundari faciant ſeu alter eorum
mundari faciat, ne per obturacionem

vel defectum mundacionis eorundem teſtorum
aliquod dampnum eis eveniat, & ſi quos de-
fectus in ipsis teſtis inveniant, ipſi illos defectus

dictis Decano & Capitulo intiment
& denuncient, ea intencione, ut ii-
dem Decanus & Capitulum hujus-
modi defectus cicius emendari & re-
parari faciant, ſecundum formam &
effectum ultimæ voluntatis mei præ-

fati Rogeri, quo ad laicum feodum meum de
& in quatuor tenementis, cum ſhopis, domibus,
celariis, ſolariis & ſuis pertinenciis, ſimul ſitu-
atis in parochiis beatæ Mariæ de Bothawe &
Sancti Johannis ſuper Walbroke Londoniæ.

*De libris librariæ
non accommodan-
dis.*

Item volumus & ordinamus, quod
non licebit prædictis capellanis can-
tariæ prædictæ, aut ſucceſſoribus ſuis
cuſtodibus prædictæ librariæ, aliquo
tempore futuro aliquos libros, ſeu aliquem li-
brum ejusdem librariæ, qui nunc ſunt aut in fu-
tutum erunt, alicui perſonæ ſive aliquibus per-
ſonis alienare, concedere ſeu accommodare,
abſque aſſenſu & conſenſu prædictorum De-
cani & Capituli aut ſucceſſorum ſuorum, & ſuf-
ficienſi caucione eiſdem capellanis exhibita &
deli-

deliberata. Et quod tempus hujusmodi accommodationis dimidium annum non excedat.

Quodque dicta libraria, hostiis ipsius per præfatos capellanos custodes ejusdem, & eorum successores, aut alterum ipsorum, apertis singulis diebus profestis annuatim à festo Nativitatis beatæ Mariæ virginis usque festum Annunciationis ejusdem, ab ortu solis, donec hora

De apercione hostiorum librariæ, ac custodia & clausura eorundem.

[Grave onus.] nona post altam missam de servicio diei in dicta ecclesia cathedrali finiatur; & iterum ab hora prima post meridiem usque ad finem completorii in eadem ecclesia cathedrali, vel saltem usque ad occasum solis per eosdem, seu eorum alterum, sic continue diligenter custodiatur. Et eciam singulis diebus profestis annuatim, ab eodem festo Annunciationis beatæ Mariæ virginis usque ad prædictum festum Nativitatis ejusdem, ab hora diei sexta, donec hora nona post altam missam in dicta ecclesia cathedrali, & iterum ab hora prima post meridiem quousque completorium in eadem ecclesia cathedrali finiatur, per præfatos capellanos, seu eorum alterum, & successores suos custodes dictæ librariæ debite & diligenter aperta, custodiatur, nisi causa rationabilis hoc fieri impediat. Ita quod nullum dampnum eidem librariæ aut in libris aut in hostiis, seruris vel fenestris vitreis ejusdem, ex negligencia dictorum capellanorum aut successorum suorum custodum dictæ librariæ evenire

contingat. Et si quid dampnum huiusmodi in præmissis, seu aliquo præmissorum, per negligenciam ipsorum capellanorum, seu eorum alterius, aut successorum suorum quoquo modo imposterum evenerit, id vel ipsa dampnum aut dampna recompensare, emendare & satisfacere, tociens quociens contigerit, de salariis seu stipendiis suis propriis, auctoritate & iudicio dictorum Decani & Capituli, debeant & teneantur, ut est iustum. Ceteris vero diebus, noctibus & temporibus hostia prædicta, cum eorum feruris & clavibus, omnino sint clausa & secure ferata.

De custodia librariæ per diem per capellanos facienda, & de absentia à prædicta capella non fienda sub pena privationis.

Item volumus & ordinamus, quod prædicti nunc capellani & successores sui cantariæ prædictæ nullo modo ab eisdem capella & libraria per spacium unius diei integri, absque licencia speciali nostrum Executorum prædictorum dum vixerimus, aut alterius nostrum qui supervixerit, & post decessum nostrum præfatorum Decani & Capituli & successorum suorum pro tempore existentium petita primitus & obtenta, se absentent, seu aliquis eorum se absentet. & licet cum huiusmodi licencia se absentaverint, non transient nisi ad loca honesta & pro causis honestis, nec ambo simul utantur huiusmodi licencia absentandi. Quod si aliquis eorum in contrarium fecerit, pro quolibet die, per quem ipse sic se absentaverit, duos denarios de salario sive stipendio suo amittat

mittat & perdat, in cistam, penes Decanum & Capitulum prædictos remanentem, ad usum reparacionis prædictorum quatuor tenementorum imponendos & applicandos. Quodque, si iidem capellani aut successores sui, five eorum aliquis per viginti dies, absque licencia superius limitata aut causa rationabili, quovis anno futuro à dictis cantaria, capella & libraria se absentaverit, vel si aliquis ipsorum nunc capellanorum aut successorum suorum cantariæ prædictæ aliquam religionem ingressus fuerit, aut quodcumque beneficium ecclesiasticum cum cura, aut officium temporale admiserit & optinuerit, aut publicus fornicator, vel ex aliqua causa de jure privabilis reperiatur, quod tunc Decanus & Capitulum supradicti pro tempore existentes, super præmissis absenciis, defectibus & causis debite inquirant, & illum, quem reum & culpabilem in aliquo præmissorum invenerint, à loco, beneficio & officio cantariæ, capellæ & librariæ prædictarum, per dictos Decanum & Capitulum pro tempore existentes, una cum assensu & consensu nostrum præfatorum Executorum dum vixerimus, seu nostrum alterius qui supervixerit, perpetuo ammoveant canonice, & privent summarie, simpliciter & de plano, absque strepitu & figura judicii, eciam non observatis terminis set abbreviatis procedendo, & alius capellanus, videlicet Anglicus, ut præfertur, habilis & ydoneus per

*De novo capellano
præficiendo post
privacionem ca-
pellani factam.*

nos Executores prædictos dum vixerimus, aut alterum nostrum dum vixerit, loco ipsius sic delinquentis præfatis Decano & Capitulo, vel, decanatu ibidem vacante, tunc ipsi Capitulo nominetur & præsentetur. Quem sic præsentatum ipsi Decanus & Capitulum, vel, decanatu vacante, ipsum Capitulum ad locum, officium & beneficium prædictum admittant, & in dicta cantaria ipsum instituunt pariter & inducant, cum suis juribus & pertinentiis universis. Et eundem modum præsentandi, instituendi & inducendi fieri & observari volumus, quociens & quando locus vel loca capellani vel capellanorum memoratæ cantariæ ex quacunque alia causa vacare contigerit, durante vita nostrum prædictorum Executorum, ac alterius nostrum diucius viventis. Et post decessum utriusque nostrum collacio, ordinacio & disposicio dictæ cantariæ, cum suis juribus & pertinentiis universis, quociens vacaverit, ad præfatos Decanum & Capitulum, vel, decanatu vacante, ad ipsum Capitulum pertineat.

*De solucione x.s.
annuatim Decano
& Capitulo fienda
pro ipsorum favore
in certis rebus, &
pro indemnitate
eorundem.*

Item statuimus & ordinamus, quod ad effectum, quod Decanus & Capitulum dictæ ecclesiæ cathedralis & successores sui majorem favorem, diligenciam & sollicitudinem impoſterum impendant circa regimen, sustentacionem & conservacionem cantariæ,

tariæ, capellæ & librariæ prædictarum, jurium-
 que & pertinencium suorum, necnon circa ob-
 servacionem & execucionem statutorum & or-
 dinacionum nostrorum præscriptorum, ac etiam
 pro pane, vino & cera, per præfatos Decanum
 & Capitulum & successores suos præfatis ca-
 pellanis & successoribus suis imperpetuum in-
 veniendis & exhibendis, pro missis in dicta
 capella singulis septimanis cotidie perpetuo
 celebrandis, necnon in recompensacionem, tam Fol. 7. b.
 oblacionum ad quandam ymaginem beatæ Ma-
 riæ virginis, extra **le Northdore** dictæ ecclesiæ
 cathedralis olim contigue situatam, fieri con-
 suetarum, & aliarum oblacionum quarumcum-
 que in dicta capella in futurum faciendarum,
 quam dampnorum & detrimentorum quorum-
 cumque, ipsis Decano & Capitulo & successori-
 bus suis ea occasione qualitercumque forsan
 contingencium, ratione construccionis & ædi-
 ficacionis capellæ prædictæ, ipsi duo capellani
 cantariæ prædictæ, & successores sui pro tem-
 pore existentes, annuatim, videlicet
 ad festum Purificacionis beatæ Mariæ
 virginis, imperpetuum Decano & Ca-
 pitulo prædictis, & successoribus suis,
 seu ipsorum camerario dictæ ecclesiæ
 cathedralis, pro tempore existentibus, decem
 solidos sterlingorum monetæ Anglicanæ de exi-
 tibus, proventibus, proficuis & obvencionibus
 de maneriis, terris, tenementis & possessioni-
 bus

[Debentur di-
 ctis Domino De-
 cano & Capitulo
 decem solidi.]

bus prædictis, per manus collectoris, five reddituarii prædicti, pro tempore existentis,olvere debeant & teneantur, prout per quoddam scriptum indentatum, inde, inter alia, inter Decanum & Capitulum dictæ ecclesiæ cathedralis ex una parte, & nos præfatos Executores ex altera parte, fiendum, plenius poterit apparere.

De personali intereffencia unius capellani in exequiis anniversariis fundatoris apud Prioratum Bartholomæi, & alterius in ecclesia cathedrali Sancti Pauli.

Item volumus & ordinamus, quod unus capellanorum prædictorum & successorum suorum annuatim imperpetuum omnibus exequiis anniversarii prædicti Walteri Shiryngtone, in dicta ecclesia cathedrali singulis annis perpetuo celebrandis, personaliter ibidem interfit, & alter eorundem capellanorum & successorum suorum annuatim imperpetuum omnibus exe-

quiiis anniversarii ejusdem Walteri, in ecclesia conventuali Prioratus Sancti Bartholomæi singulis annis perpetuo celebrandis, personaliter ibidem interfit, per assignacionem & deputacionem Decani dictæ ecclesiæ cathedralis, seu ejus locum tenentis pro tempore existentis, impedimento cessante legitimo.

De juramento capellanorum in ipsorum admissione ad cantariam.

Item, ut dampnis prædictarum capellæ, cantariæ & librariæ præcaveatur & jacturis, volumus & ordinamus, quod prædicti nunc capellani dictæ cantariæ perpetuæ, & succes-

fores

fores fui tempore admissiois, institutionis seu induccionis suæ in cantariam prædictam, coram Decano & Capitulo dictæ ecclesiæ cathedralis pro tempore existentibus, juramentum ad sancta Dei evangelia, per ipsos corporaliter tacta, præstent & faciant sub hac forma verborum.

“Ego J. R. presbiter N. diocesis, Universitatis Oxoniæ sive Cantebrigie graduatus, capellanus perpetuus cantariæ perpetuæ, vocatæ *Shiryngtone chaunterie*, in capella nuncupata *Shiryngtones chapelle*, extra hostium boriale hujus ecclesiæ cathedralis Sancti Pauli Londoniæ fundatæ situata, ac alter custodum librariæ, ibidem per Walterum Shiryngtone clericum, quondam Canonicum Stagiarium istius ecclesiæ cathedralis, in vita sua inchoatæ, & post ejus decessum per Executores suos consummatæ & perimpletæ, ab hac hora Domino Decano & Capitulo hujus ecclesiæ cathedralis ipsorumque successoribus reverentiam & obedienciam debitam exhibebo pro posse meo, ac omnia & singula in ordinacionibus præsentibus dictorum Executorum præfati Walteri, & ipsorum alicujus, dum vixerit, & aliis per dictos Executores, de consensu dictorum Decani & Capituli, ordinatis sive ordinandis super dictis cantaria, capella & libraria, & dictorum Executorum voluntate factis vel faciendis, contenta, quatenus ad me attinet, inviolabiliter observabo, necnon jura

Fol. 8. a.
“ &

“& proprietates prædictarum cantariæ, capellæ
 “& librariæ pro posse meo conservabo, defen-
 “dam pariter & tuebor, ac deperdita & alie-
 “nata si quæ fuerint de præmissis & abstracta,
 “ea omnia & singula ad jus & proprietatem
 “dictarum cantariæ, capellæ & librariæ pro
 “viribus revocabo, & reduci procurabo. Se-
 “creta eciam tam hujus ecclesiæ cathedralis,
 “quam cantariæ, capellæ & librariæ prædicta-
 “rum ad dampnum earundem illicite non re-
 “velabo. Sic me Deus adjuvet, & hæc sancta
 “Dei evangelia.” Volumus eciam & ordina-
 mus, quod super juramento hujusmodi præsti-
 to de tempore in tempus fiat scriptura per
 Scribam Capituli prædicti, in registro ejusdem
 registrata, ipsius jurantis nomen & cognomen,
 atque diem hujusmodi juramenti sic præstiti
 continens, quæ penes dictos Decanum & Capi-
 tulum perpetuo remaneat sub custodia dili-
 genti. Et quod omnibus & singulis capellanis,
 ad dictam cantariam in futurum admittendis,
 præsens nostra ordinatio, antequam admittan-
 tur, exhibeatur, legatur, & intelligibiliter ex-
 ponatur, vel quod habeat copiam ad deliberan-
 dum se superinde.

*Provisio cantariæ
 vergentis in deca-
 sum ex casu.*

Item, cum novis malis plerumque
 immergentibus nova sint remedia
 applicanda, volumus, ordinamus &
 statuimus, quod quociens exitus, red-
 ditus & proficua maneriorum, terrarum, tene-
 mentorum
 I. F. habeant.

mentorum & possessionum, quæ ad dictam cantariam in futuro tempore spectabunt, propter aliquem casum infortunii, quod absit, in futurum fiendum, devergantur in tantum decasum ac decrementum, & fuerint sic exilia, & tam attenuata, quod stipendia & salaria prædictorum capellanorum cantariæ prædictæ, & alia onera eidem incumbencia congrue & sufficienter, juxta ordinationes & statuta nostra in hac parte facta, minime perfolvi & supportari inde valeant, quod tocies tunc licebit capellanis ejusdem cantariæ & successoribus suis, seu eorum alicui, cum consilio, consensu, assensu & licencia Decani & Capituli dictæ ecclesiæ cathedralis pro tempore existentium, licet fuerit ad tempus unius anni vel biennii, aut ultra seu minus, ut causa in ea parte perurgeat & requirat, captare & assumere servicia annalia & anniversaria, seu trigintalia, aut alia spiritualia officia quæcumque pro vivis & defunctis, & pro eis celebrare, dum tamen in eorum missarum & aliorum divinorum celebrationibus specialem pro anima præfati Walteri, & aliorum præmissorum, habeant commemoracionem, titulo & titulis ad cantariam prædictam, & in eadem pro toto illo tempore eisdem capellanis & eorum cuilibet reservatis & semper salvis. Et quod exitus, redditus & proficua maneriorum, terrarum, tenementorum & possessionum prædictorum interim pro toto illo tempore li-

bertatis dictorum capellanorum & successorum suorum, seu eorum alicujus celebrandi pro aliis, ut præmittitur, in cistam sive depositum prædictum, ad usum reparacionis, sustentacionis & supportacionis maneriorum, terrarum, tementorum & possessionum prædictorum, ac ceterorum præmissorum, vel oneris alterius cujuscunque ex casu infortunii prædicti tunc contingentis, deponantur & deputentur.

Fol. 8. b.

Hec autem ordinationes & statuta, per nos Executores sæpeditos vigore & auctoritate, necnon assensu & consensu prædictorum Decani & Capituli, pro tempore existentium, salubriter edita & facta, & imposterum per nos, seu alterum nostrum, cum assensu & consensu eorundem Decani & Capituli, fienda, ad laudem Christi Ihesu & gloriam, Assumpcionisque gloriosæ virginis Mariæ matris suæ, ac Sancti Nicolai Episcopi & Confessoris, necnon ad dictarum cantariæ, capellæ & librariæ sustentacionem, perpetuis ex nunc volumus durare temporibus, atque firmitatem inviolabiliter obtinere. Salva tamen & reservata nobis

De potestate reservata Executoribus interpretandi ambigua ordinationis cantariæ prædictæ.

Executoribus sæpeditis, dum vixerimus, & utrique nostrum qui supervixerit, potestate, cum assensu & consensu prædict. omnia & singula in ordinationibus & statutis nostris prædictis contenta, si quæ dubia videantur

tur aut obscura, interpretandi, declarandi, & supplendi,

I. Sic.

plendi, corrigendi & mutandi, tocienſque dictis ordinacionibus & ſtatutis addendi ſeu ſubtrahendi, quociens nobis dum vixerimus, aut alteri noſtrum dum vixerit, videbitur oportunum. **In quorum** præmiſſorum omnium & ſingulorum fidem ac teſtimonium, ad perpetuam rei memoriam, nos Rogerus Mershe & Robertus Valance, Executores antediſti, ſigilla noſtra ſimul præſentibus appoſuimus. Dat. in eccleſia cathedrali prædicta duodecimo die menſis Decembris anno Domini milleſimo quadringenteſimo quinquageſimo ſeptimo, & anno regni regis Henrici ſexti poſt Conquæſtum Angliæ triceſimo ſexto. Et quia ſigilla noſtra hiis ſimul appenſa pluribus ſunt incognita, ideo ſigillum venerabilis viri magiſtri Johannis Druelle legum doctoris, Officialis conſiſtorii Reverendi in Chriſto patris & Domini Domini Thomæ permiſſione Divina Londonienſis epiſcopi, præſentibus apponi procuravimus.

Et nos Johannes Druelle Officialis antediſtus ſigillum officii noſtri antediſti, ad ſpecialem requiſicionem & perſonalem rogatum Executorum prædictorum, præſentibus appoſuimus, in fidem & teſtimonium ac majorem corroboracionem omnium præmiſſorum. Dat. in dicta eccleſia cathedrali die menſis Decembris ac annis Domini & Regis prædicti proximo præſcriptis.

De ſigillatione facta ſuper præmiſſis ad requiſicionem Executorum.

De sigillatione Decani & Capituli.

Et nos Willelmus Say, Decanus dictæ ecclesiæ cathedralis, & ejusdem loci Capitulum, attente considerantes memoratæ cantariæ ereccionem, ac primorum capellanorum prædictorum nominacionem & præfeccionem in cantaria eadem, ipsorum eci- am & suorum omnium successorum perpetuam intitulationem, admissiõem, institucionem & induccionem, ac corporalis possessionis ejusdem cantariæ posicionem, cum suis juribus & pertinen- ciis universis, omniaque ordinaciones & statuta prædicta, & cuncta in eisdem contenta, ut præfertur, & facta, divini cultus augmentum & ecclesiæ cathedralis prædictæ honorem pro perpetuo concernencia, fuisse & esse rationa- bilia, licita, honesta & juri consona, Ideo ea omnia & singula præmissa, quatenus ad nos qua- litercumque in hac parte attinet, auctorizamus, approbamus, & ex certa nostra sciencia confir- mamus, eisdemque omnibus nostros auctori- tatem, licenciam, assensum & consensum præbui- mus & præbemus per præsentem. In cujus rei testimonium magnum sigillum nostrum com- mune præsentibus duximus apponendum. Dat.

Fol. 9. a.] in domo nostra Capitulari die mensis Decem- bris ac annis Domini & Regis prædicti proximo præscriptis.

Confir-

Confirmacio, per Decanum & Capitulum facta, super constructione librariæ, capellæ & cameræ intermediæ earundem, & ordinacionibus cantariæ prædictæ.

OMNIBUS Christi fidelibus, ad quos hoc præsens scriptum indentatum pervenerit, Willelmus Say, Decanus ecclesiæ cathedralis Sancti Pauli Londoniæ, & ejusdem loci Capitulum, Salutem in Domino sempiternam. Cum metuendissimus Dominus noster Henricus Rex Angliæ sextus per litteras suas patentes, quarum data est apud Westmonasterium decimo nono die Marcii, anno regni sui vicesimo quarto, inter alia, concesserit, & licenciam dederit, pro se & heredibus suis, quantum in ipso fuit, dilecto clerico suo Waltero Shiryngtone, nuper cancellario suo ducatus sui Lancastriæ, heredibus, executoribus & assignatis suis, quod ipse vel ipsi, aut eorum aliquis vel aliqui, unam cantariam perpetuam, seu plures cantarias perpetuas, de uno capellano perpetuo, seu duobus vel tribus, aut quatuor capellanis perpetuis, divina singulis diebus in ecclesia cathedrali Sancti Pauli Londoniæ, seu in ecclesia conventuali Prioratus Sancti Bartholomæi de Westmythefelde, Londoniæ, seu in ecclesiis illis, aut in quacunque alia

alia ecclesia, seu quibuscumque aliis ecclesiis, seu in cimiterio dictæ ecclesiæ Sancti pauli, vocato *Þardonchirchewæ*, vel in alio cimiterio, aut aliis cimiteriis, seu loco sacrato quocumque, vel locis sacratissimis quibuscumque, ubi sibi, vel eorum alicui vel aliquibus, placeret, pro bono & salubri statu dicti Domini Regis, ac carissimæ consortis suæ, præfatique Walteri, dum vixerant, & pro animabus suis cum ab hac luce migraverant, necnon pro animabus antecessorum & benefactorum ipsius Walteri, & heredum suorum quorumcumque, ac omnium fidelium defunctorum, imperpetuum celebraturo vel celebraturis, facere, fundare, erigere, creare & stabilire posset, seu possent: Et quod huiusmodi cantaria seu cantariæ, sic de uno capellano perpetuo, aut duobus, vel tribus, aut quatuor capellanis perpetuis, facta, fundata, erecta, creata & stabilita, seu factæ, fundatæ, erectæ, creatæ & stabilitæ, *Shiryngtone chaunterie* vel *Shiryngtone chaunteries* imperpetuum nuncuparetur aut nuncuparentur. *Con-*
cesserit insuper & licenciam dederit idem Dominus noster Rex, pro se & heredibus suis, quantum in ipso fuit, per easdem litteras suas patentes præfato Waltero, heredibus, executoribus & assignatis suis, quod ipse seu ipsi, aut eorum aliquis vel aliqui, terras, tenementa, redditus, servicia & possessiones cum pertinentiis ad valorem quadraginta librarum per annum,

num, de quocumque feodo forent, quæ de ipso Domino Rege immediate in capite non tenerentur, prædicto uni capellano, aut dictis duobus, tribus vel quatuor capellanis, de quo vel de quibus cantaria prædicta facta, fundata, erecta vel stabilita foret, seu cantariæ prædictæ factæ, fundatæ, erectæ & stabilitæ forent, dare & concedere posset & possent, habenda sibi & successoribus suis. Et quod dictus unus capellanus, seu dicti duo, tres vel quatuor capellani, terras, tenementa, redditus, servicia & possessiones illa cum pertinenciis recipere, necnon alia terras & tenementa, ad valorem quadraginta librarum per annum, quæ de dicto Domino Rege in capite immediate non tenerentur, perquirere posset ac possent, & tenere sibi & successoribus suis in puram & perpetuam elemosinam, vel aliter imperpetuum, tam pro sustentatione capellanorum prædictorum & cujuscumque eorundem, quam pro sustentatione, supportatione & perimptione quorundam onerum & pietatis operum, tam per dictum Walterum, heredes, executores seu assignatos suos, aut eorum aliquos aut aliquem, quam per dictos capellanos, seu eorum aliquem, juxta ordinationem præfati Walteri, heredum, executorum vel assignatorum suorum, seu ipsorum alicujus seu aliquorum, superinde in hac parte faciendorum, sustentandorum, supportandorum & perimplendorum imperpetuum, prout in dictis litteris

Fol. 9. b.

litteris patentibus plenius continetur. Et quia prædictus Walterus, qui fuit concanonicus & confrater noster, ac Residenciarius dictæ ecclesiæ cathedralis, in vita sua quandam capellam, situatam prope hostium boriale dictæ ecclesiæ cathedralis, vulgariter nuncupatum *le Northdore*, necnon unam cantariam de duobus capellanis perpetuis in eadem capella, de consensu & assensu nostris, virtute litterarum Domini Regis patencium prædictarum, ac quandam librariam super claustrum dicti cimiterii, vocati *Wardonchirchew*, cum quadam camera eidem librariæ contigue annexa, honorifice & laudabiliter erigere & fundare proposuit & inchoavit, hujusmodique capellanos custodes dictæ librariæ esse disposuit. Quas quidem librariam, cum camera eidem annexa, ac dictas capellam & unam cantariam perpetuam de duobus capellanis perpetuis in eadem, Rogerus Mershe clericus & Robertus Valance, Executores testamenti ejusdem Walteri, post decessum dicti Walteri, de bonis ejusdem Walteri, ex assensu & consensu nostris, plene compleverunt atque consummaverunt, iidemque Executores dictam cantariam perpetuam de duobus capellanis perpetuam in dicta capella, quæ modo vocatur *Shiringtoneschapelle*, & quæ in honore beatæ Mariæ virginis & Sancti Nicholai per dictos Executores de bonis dicti Walteri

I. F. perpetuis

dedicata

dedicata existit, pro vivis & defunctis perpetuo celebraturis, virtute & auctoritate dictarum litterarum domini Regis patencium fecerunt, fundarunt, erexerunt, crearunt & stabilierunt, eandemque cantariam perpetuam **Shiryngtone chaunterie** imperpetuum nuncupari fecerunt, ac Johannem Ravene in artibus magistrum, & David Hampstede in artibus bacallarium, primos capellanos perpetuos ejusdem cantariæ perpetuæ in dicta capella, ut capellanos perpetuos dictæ cantariæ perpetuæ, vocatæ **Shiryngtone chaunterie**, ordinarunt & præfecerunt, ipsosque, & eorum successores capellanos perpetuos dictæ cantariæ perpetuæ, custodes capellæ & librariæ prædictarum, ex assensu & consensu nostris, constituerunt. Et, pro meliori stabilimento perpetuaque continuacione cantariæ prædictæ, ac custodia capellæ & librariæ prædictarum, cum suis pertinenciis, necnon pro meliori sustentacione & bono regimine earundem, ac eciam dictorum nunc capellanorum & successorum suorum, necnon pro sustentacione & supportacione aliorum onerum & pietatis operum, quædam ordinaciones & statuta, una cum assensu & consensu nostris prædictis, iidem Executores fecerunt & stabilierunt. **Inter** quæ vero ordinaciones & statuta taliter ordinatum existit, quod dicti nunc capellani perpetui dictæ cantariæ perpetuæ, & eorum successores, vespers, completoriis, altis

Fol. 10.2.

D d

missis,

dedicata

[Hic nota pro
processionibus
contra capella-
nos.]

missis, & processionibus quæ fient in dicta ecclesia cathedrali, in festis principalibus ac duplicibus & diebus dominicis, necnon in processionibus, quæ per nos fient in diebus Rogationum, ac in generalibus processionibus per civitatem Londoniensem à nobis & successoribus nostris faciendis, omnino nobiscum in eorum habitibus, habitui aliorum capellanorum aliarum cantariarum, in dicta ecclesia cathedrali fundatarum, conformibus interfint, procedant & progrediantur, nisi causa rationabili fuerint impediti. Ac etiam ad effectum, quod nos, Decanus & Capitulum antedicti, & successores nostri, majorem favorem, diligenciam & sollicitudinem impofterum impenderemus circa regimen, sustentacionem & conservacionem cantariæ, capellæ & librariæ prædictarum, juriumque & pertinenciarum suorum, necnon circa observacionem & execucionem statutorum & ordinationum, per eosdem Executores, ut prædictum est, ordinatorum, ac etiam pro pane, vino & cera per nos, dictos Decanum & Capitulum, & successores nostros, præfatis capellanis & successoribus suis imperpetuum inveniendis & exhibendis pro missis, in dicta capella singulis septimanis quotidie perpetuo celebrandis, necnon in recompensacionem tam oblacionum, ad quandam ymaginem beatæ Mariæ virginis, extra le Northdore dictæ ecclesiæ cathedralis olim contigue

contigue situatam, fieri consuetarum, quæ modo, propter ædificationem dictæ capellæ, ibidem non fiunt, quam dampnorum & detrimentorum quorumcumque, nobis, Decano & Capitulo antedictis, & successoribus nostris, qualitercumque forsan, propter ædificationem dictæ capellæ ibidem, pro tempore contingencium, ipsi duo capellani cantariæ prædictæ, & successores sui pro tempore existentes, annuatim, videlicet ad festum Purificationis beatæ Mariæ virginis, imperpetuum nobis, Decano & Capitulo prædictis, & successoribus nostris, seu camerario dictæ ecclesiæ cathedralis pro tempore existentibus, decem solidos sterlingorum monetæ Anglicanæ, de exitibus, proventibus, proficuis & obventionibus maneriorum, terrarum, tementorum & possessionum cantariæ prædictæ pro tempore obtentos & obtinendos, solvere debeant & teneantur. **N**overitis, nos præfatos Decanum & Capitulum, ad quos dictum cimiterium, vocatum *Wardonchirchew*, supra cuius claustrum dicta libraria modo est constructa, & dictus locus sacratus, in quo dicta capella & prædicta camera inter ipsam capellam & dictam librariam, ut prædicitur, similiter est constructa, pertinere dinoscuntur, huiusmodi construccionem ipsarum librariæ & capellæ, cum camera inter eas situata, ac fundacionem [Nota dictæ cantariæ perpetuæ de dictis duobus capellanis perpetuis in eadem capella, necnon

custodiam dictarum capellæ & librariæ, dictis nunc capellanis eorumque successoribus commissam, ac omnia & singula in dictis litteris patentibus contenta, ordinationes eciam & statuta per præfatos Executores, ut prædictum est, de assensu & consensu nostris ordinata, & alia quæcumque per dictos Executores, ex assensu & consensu nostris, facta, & in futurum facienda, necnon statum dictorum capellanorum de & in cantaria, capella & camera prædictis, rata habentes & grata, ea omnia & singula pro nobis & successoribus nostris, quantum in nobis est, præfatis Executoribus, ac dictis nunc capellanis & ipsorum capellanorum successoribus concessisse, ratificasse, approbasse & confirmasse, prout tenore præfencium sic concedimus, ratificamus, approbamus & confirmamus. Et ulterius pro nobis & successoribus nostris per præfatos concessisse præfatis nunc capellanis dictæ cantariæ, vocatæ *Shiryngtone chaunterie*, quod ipsi & eorum successores habitibus prædictis, non solum in obsequiis antedictis, verum eciam in singulis aliis horis & divinis officiis, in dicta ecclesia cathedrali faciendis, quibus eos voluntarie seu de necessitate interesse contigerit, libere uti, ipsosque habitus hujusmodi deferre valeant & possint. Salvis semper nobis & successoribus nostris canonica obediencia ac potestate dictos nunc capellanos & successores suos quoscumque visitandi, eorumque crimina

&

[Hic
nota.]

& excessus corrigendi, puniendi, & reformandi, ac ipsos ad dictam cantariam admittendi & in eadem inducendi, ut justum est. In cujus rei testimonium uni parti hujus scripti indentati, penes prædictos Executores remanenti, nos præfati Decanus & Capitulum magnum sigillum nostrum commune apposuimus, alteri vero parti ejusdem scripti indentati, penes nos residenti, præfati Executores sigilla sua apposuerunt. Dat. in domo nostra capitulari dictæ ecclesiæ cathedralis Londoniæ quinto decimo die mensis Decembris, anno Domini millesimo quadringentesimo quinquagesimo septimo, & anno regni regis Henrici sexti post Conquestum Angliæ tricesimo sexto.

*Advocacio & patronatus cantariæ per
Executores dati Decano & Capitulo.*

OMNIBUS Christi fidelibus, ad quos præfens scriptum indentatum pervenerit, Rogerus Mershe clericus & Robertus Valance, Executores testamenti Walteri Shiryngtone clerici defuncti, nuper cancellarii metuendissimi Domini Regis Henrici sexti Ducatus sui Lancastriæ, Salutem in Domino sempiternam. Cum dictus Dominus Rex nunc per litteras suas patentes, quarum data est apud Westmonasterium decimo nono die Marcii, anno regni sui vicesimo quarto, inter alia concefferit & licenciam dederit,

dederit, pro se & heredibus suis, quantum in ipso fuit, præfato Waltero Shiryngtone, heredibus, executoribus & assignatis suis, quod ipse vel ipsi, aut eorum aliquis vel aliqui, unam cantariam perpetuam, seu plures cantarias perpetuas, de uno capellano perpetuo, seu duobus, vel tribus, aut quatuor capellanis perpetuis, divina singulis diebus in ecclesia cathedrali Sancti Pauli Londoniæ, seu in ecclesia conventuali Prioratus Sancti Bartholomæi in Westsmythfelde Londoniæ, seu in ecclesiis illis, aut in quacumque alia ecclesia seu quibuscumque aliis ecclesiis, seu in cimiterio dictæ ecclesiæ Sancti Pauli, vocato *Wardonchirchewave*, vel in alio cimiterio, aut aliis cimiteriis, seu loco sacrato quocumque, vel locis sacratiss quibuscumque, ubi sibi vel eorum alicui vel aliquibus placeret, pro bono & salubri statu ipsius Domini Regis, ac carissimæ consortis suæ, præfatique Walteri, dum viverent, & pro animabus suis postquam ab hac luce migrarent, necnon pro animabus antecessorum & benefactorum ipsius Walteri, & heredum suorum quorumcumque, ac omnium fidelium defunctorum, imperpetuum celebraturo vel celebraturis, facere, fundare, erigere, creare & stabilire posset seu possent. Et quod hujusmodi cantaria seu cantariæ, sic de uno capellano perpetuo, aut duobus, vel tribus, aut

Fol. II. a. quatuor capellanis perpetuis, facta, fundata, erecta, creata & stabilita, seu factæ, fundatæ, erectæ,

erectæ, creatæ & stabilitæ, Shiryngtone chaunterie vel Shiryngtone chaunteries imperpetuum nuncuparetur aut nuncuparentur. Necnon idem Dominus noster Rex, pro se & heredibus suis, quantum in ipso fuit, de uberiori gracia sua, per easdem litteras suas concefferit eidem Waltero, heredibus, executoribus & assignatis suis, quod idem Walterus, heredes, executores & assignati sui, seu ipsorum aliquis aut aliqui, dare, concedere & assignare possêt seu possent advocacionem, patronatum & denominationem cantariæ prædictæ, sive cantariarum prædictarum, Decano & Capitulo dictæ ecclesiæ cathedralis Sancti Pauli Londoniæ, seu aliis personis ecclesiasticis vel religiosis, ad libitum dicti Walteri, heredum, executorum vel assignatorum suorum, seu eorum alicujus seu aliquorum, nominandis, habenda, tenenda & possidenda advocacionem, patronatum & denominationem prædicta eisdem Decano & Capitulo, aut aliis personis ecclesiasticis seu religiosis, ac eorum successoribus imperpetuum, juxta ordinacionem ipsius Walteri, heredum, executorum vel assignatorum suorum, aut eorum alicujus seu aliquorum. Et eisdem Decano & Capitulo & eorum successoribus, ac dictis personis ecclesiasticis vel religiosis ac eorum successoribus, quod ipsi hujusmodi advocacionem, patronatum & denominationem à præfato Waltero, heredibus, executoribus & assignatis suis, seu ab eorum aliquo
vel

vel aliquibus recipere possent, & tenere sibi & successoribus suis imperpetuum, prout in dictis litteris patentibus plenius continetur. **Ac** cum prædictus Walterus in vita sua quandam capellam, situatam prope hostium boriale dictæ ecclesiæ cathedralis, vulgariter nuncupatum **le Northdore**, necnon unam cantariam de duobus capellanis perpetuis in eadem capella, de consensu & assensu Decani & Capituli dictæ ecclesiæ cathedralis tunc existentium, virtute litterarum Domini Regis patencium prædictarum, honorifice & laudabiliter erigere & fundare proposuerit & inchoaverit: quas quidem capellam & cantariam nos præfati Executores, post decessum dicti Walteri, de bonis ejusdem Walteri, ex assensu & consensu prædictis, plene compleverimus atque consummaverimus. Nosque præfati Executores dictam cantariam perpetuam, de duobus capellanis perpetuis, in dicta capella, quæ modo vocatur **Shiryngtone schapelle**, & quæ in honore beatæ Mariæ virginis & Sancti Nicholai per nos præfatos Executores, de bonis dicti Walteri dedicata existit, pro vivis & defunctis perpetuo celebraturis, virtute & auctoritate dictarum litterarum Domini Regis patencium, fecerimus, fundaverimus, crexerimus, creaverimus & stabiliverimus, eandemque cantariam perpetuam **Shiryngtone chaunterie** imperpetuum nuncupari fecerimus, ac Johannem Rayene in artibus magistrum, & David

vid
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Regis
trice

vid Hampstede in artibus bacallarium, primos capellanos perpetuos ejusdem cantariæ perpetuæ in dicta capella, ut capellanos perpetuos dictæ cantariæ perpetuæ, vocatæ **Shiryngtone chaunterie**, ordinaverimus & præfecerimus. **Sciatis**, nos præfatos Rogerum Mershe & Robertum Valance, Executores testamenti prædicti, virtute & auctoritate litterarum patencium prædictarum, dedisse, concessisse, & hoc præsentis scripto nostro indentato confirmasse magistro Willelmo Say Decano & Capitulo dictæ ecclesiæ cathedralis Sancti Pauli Londoniæ, advocacionem, patronatum & denominationem prædictæ cantariæ, vocatæ **Shiryngtone chaunterie**, habenda & tenenda advocacionem, patronatum & denominationem prædicta præfatis Decano & Capitulo & successoribus suis imperpetuum. In cujus rei testimonium uni parti hujus scripti indentati, penes præfatos Decanum & Capitulum remanenti, nos præfati Executores sigilla nostra apposuimus, alteri vero parti ejusdem scripti indentati, penes nos residenti, præfati Decanus & Capitulum magnum sigillum suum commune apposuerunt. Dat. in domo capitulari dictæ ecclesiæ cathedralis Londoniæ sextodecimo die mensis Decembris, anno Domini millesimo quadringentesimo quinquagesimo septimo, & anno regni Regis Henrici sexti post Conquæstum Angliæ tricesimo sexto.

E e

De

De redonacione advocacionis & patronatus cantariæ, facta per Decanum & Capitulum Executoribus ad terminum vitæ ipsorum Executorum.

OMNIBUS Christi fidelibus, ad quos hoc præsens scriptum pervenerit, Willelmus Say, Decanus ecclesiæ cathedralis Sancti Pauli Londoniæ, & ejusdem loci Capitulum, Salutem in Domino sempiternam. Cum Dominus Rex nunc per litteras suas patentes, quarum data est apud Westmonasterium decimo nono die Marcii, anno regni sui vicesimo quarto, inter alia, concefferit, & licenciam dederit, pro se & heredibus suis, quantum in ipso fuit, Waltero Shiryngtone clerico defuncto, nuper cancellario ducatus sui Lancastriæ, heredibus, executoribus & assignatis suis, quod ipse vel ipsi, aut eorum aliquis vel aliqui, unam cantariam perpetuam, seu plures cantarias perpetuas, de uno capellano perpetuo, seu duobus vel tribus, aut quatuor capellanis perpetuis, divina singulis diebus in dicta ecclesia cathedrali Sancti Pauli Londoniæ, seu in ecclesia conventuali Prioratus Sancti Bartholomæi in Westmythesfelde Londoniæ, seu in ecclesiis illis, aut in quacumque alia ecclesia, seu quibuscumque aliis ecclesiis, seu in cimiterio dictæ ecclesiæ Sancti Pauli, vo-

cato

cato **Wardonchirchewe**, vel in alio cimiterio, aut aliis cimiteriis, seu loco sacrato quocumque, vel locis sacratiss quibuscumque, ubi sibi, vel eorum alicui vel aliquibus, placeret, pro bono & salubri statu ipsius Domini Regis, ac carissimæ consortis suæ, præfatique Walteri, dum viverent, & pro animabus suis postquam ab hac luce migrarent, necnon pro animabus antecessorum & benefactorum ipsius Walteri, & heredum suorum quorumcumque, ac omnium fidelium defunctorum, imperpetuum celebraturo vel celebraturis, facere, fundare, erigere, creare & stabilire posset seu possent. Et quod hujusmodi cantaria seu cantariæ, sic de uno capellano perpetuo, aut duobus, vel tribus, aut quatuor capellanis perpetuis, facta, fundata, erecta, creata & stabilita, seu factæ, fundatæ, erectæ, creatæ & stabilitæ, **Shiryngtone chaunterie** vel **Shiryngtone chaunteries** imperpetuum nuncuparetur aut nuncuparentur. **Per** non idem Dominus noster Rex, pro se & heredibus suis, quantum in ipso fuit, de uberiori gratia sua, per easdem litteras suas concesserit eidem Waltero, heredibus, executoribus & assignatis suis, quod idem Walterus, heredes, executores & assignati sui, seu ipsorum aliquis aut aliqui, dare, concedere & assignare posset seu possent advocacionem, patronatum & denominationem cantariæ prædictæ, sive cantariarum prædictarum, nobis præfatis Decano &

Fol. 12. a.

Capitulo dictæ ecclesiæ cathedralis Sancti Pauli Londoniæ, seu aliis personis ecclesiasticis vel religiosis, ad libitum dicti Walteri, heredum, executorum, vel assignatorum suorum, seu eorum alicujus aut aliquorum, nominandis, habenda, tenenda & possidenda advocacionem, patronatum & denominationem prædicta, eisdem Decano & Capitulo, aut aliis personis ecclesiasticis seu religiosis, ac eorum successoribus imperpetuum, juxta ordinacionem ipsius Walteri, heredum, executorum vel assignatorum suorum, aut eorum alicujus seu aliquorum. Et eisdem Decano & Capitulo, & eorum successoribus, ac dictis personis ecclesiasticis vel religiosis & successoribus suis, quod ipsi hujusmodi advocacionem, patronatum & denominationem à præfato Waltero, heredibus, executoribus & assignatis suis, seu ab eorum aliquo vel aliquibus, recipere possent & tenere sibi & successoribus suis imperpetuum, prout in dictis litteris patentibus plenius continetur. Ac cum præfatus Walterus in vita sua quandam capellam, situatam prope hostium boriale dictæ ecclesiæ cathedralis, vulgariter nuncupatum le **Þorthdore**, necnon unam cantariam de duobus capellanis perpetuis in eadem capella, de consensu & assensu Decani & Capituli dictæ ecclesiæ cathedralis tunc existentium, virtute litterarum Domini Regis patencium prædictarum, honorifice & laudabiliter erigere & fundare
pro-

proposuerit & inchoaverit, quas quidem capellam & cantariam Rogerus Mershe clericus & Robertus Valance, Executores testamenti præfati Walteri Shiryngtone, post decessum ipsius Walteri, de bonis ejusdem Walteri, ex consensu & assensu prædictis, plene compleverint atque consummaverint, iidemque Executores dictam cantariam perpetuam, de duobus capellanis perpetuis, in dicta capella, quæ modo vocatur **Shiryngtone schapelle**, & quæ in honore beatæ Mariæ virginis & Sancti Nicholai per præfatos Executores de bonis dicti Walteri dedicata existit, pro vivis & defunctis perpetuo celebraturis, virtute & auctoritate dictarum litterarum Domini Regis patencium, fecerint, fundaverint, erexerint, creaverint & stabiliverint, eandemque cantariam perpetuam **Shiryngtone chaunterie** imperpetuum nuncupari fecerint. Ac Johannem Ravene in artibus magistrum, & David Hampstede in artibus bacallarium, primos capellanos perpetuos ejusdem cantariæ perpetuæ in dicta capella, ut capellanos perpetuos dictæ cantariæ perpetuæ, vocatæ **Shiryngtone chaunterie**, ordinaverint & præfecerint. Et insuper, cum præfati Executores per quoddam scriptum suum indentatum, cujus data est in domo capitulari nostrum prædictorum Decani & Capituli, sextodecimo die mensis Decembris, anno Domini millesimo quadringentesimo quinquagesimo septimo, & anno regni Regis Henrici

rici sexti post Conquæstum Angliæ tricesimo
 sexto, advocacionem, patronatum & denomi-
 nationem ejusdem cantariæ perpetuæ, nobis
 Fol. 12. b. præfatis Decano & Capitulo, juxta vim, formam
 & effectum licentiæ regiæ superinde concessæ,
 dederint & concesserint, habenda advocacio-
 nem, patronatum & denominationem prædicta,
 nobis præfatis Decano & Capitulo, & succes-
 soribus nostris imperpetuum, prout in dicto
 scripto indentato manifeste liquet, quorum qui-
 dem advocacionis, patronatus & denominacio-
 nis donacionem & concessionem, secundum vim
 licentiæ regiæ prædictæ, recepimus & admisi-
 mus, ac etiam nominacionem & præseccionem
 per dictos Executores de Johanne Ravene in
 artibus magistro, & David Hampstede in arti-
 bus bacallario in primos capellanos perpetuos
 dictæ cantariæ perpetuæ, & induccionem eo-
 rundem capellanorum in corporalem possessio-
 nem dictæ cantariæ perpetuæ, ex auctoritate,
 assensuque & consensu nostris factæ, auctori-
 zamus, ratificamus, approbamus & confirmamus.
Pos tamen volentes, quod omnes capellani ad
 dictam cantariam, quamdiu iidem Executores
 vixerint, admittendi, per dictos Executores,
 seu eorum alterum, de tempore in tempus no-
 bis & successoribus nostris præsententur, eis-
 dem Executoribus, & utrique eorum, concessi-
 mus & donavimus, ac tenore præsentium con-
 cedimus & donamus, advocacionem, patrona-
 tum

tum & denominationem cantariæ prædictæ pro termino vitæ eorum, & utriusque eorum diucius viventis. Ita quod bene licebit eisdem Executoribus, & eorum utrique, durante vita sua & eorum utriusque, quodcumque & quocumque dictam cantariam, seu locum alterius capellani ejusdem cantariæ, post datam præfentium, vacare contigerit, ad dictam cantariam, seu locum alterius capellani prædicti, nobis & successoribus nostris præfentare personam ydoneam, five ydoneas personas, prout eisdem Executoribus, seu eorum alteri melius videbitur expedire. In cujus rei testimonium huic præfenti scripto nostro magnum sigillum nostrum commune est appensum. Dat. in domo nostra capitulari dictæ ecclesiæ cathedralis Londoniæ, decimo septimo die dicti mensis Decembris, anno Domini millesimo quadringentesimo quinquagesimo septimo, & anno regni regis Henrici sexti post Conquæstum Angliæ tricesimo sexto superscriptis.

Dr.

11

THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
IN TWO VOLUMES
BY NATHANIEL BENTLEY
OF THE BARRISTER AT LAW
IN THE COURT OF COMMONS
IN GREAT BRITAIN
LONDON: PRINTED BY J. BARNES, ST. MARTIN'S LANE, 1789.
AND BY J. BARNES, ST. MARTIN'S LANE, 1789.

6

1

Dr. PLOT's LETTER
To the Earl of
ARLINGTON,
Concerning
T H E T F O R D.

1



for



To the
 Right Honorable and truly Noble,
H E N R Y
 Earle of ARLINGTON,
 Viscount *Thetford*,
 And
 Baron Arlington of Arlington,
 Lord Chamberlain &c.

My Lord,

IT being your pleasure to intimate, when I had first the Honour to wait on your Lordship, that you would gladly know somewhat of the reason of the Name of the ancient *Sitomagus*, now Thetford, near your magnificent Seat at Ewston; I

F f 2

thought

Dr. Plot's Letter

thought it my duty, to interpret your Lordship's desire, as no less than a Command, that I should search not only the ancient, but modern Writers concerning it, and thence to give your Lordship the best account I could.

Not therefore to trouble your Lordship with the fopperies of Annius Viterbiensis ¹, and out of him of Count Palatin White of Basinstoke²; that not only the Townes here in Britan ending in *Magus* or *Magum*, but all those also of the same Termination beyond the Seas, were so denominated by, I know not what, Magus, the second King of the *Celta*, son of Samoths, who, forsooth, first taught this Western part of the World to build them Houses and Cities, which might deservedly, therefore, receive their Names from him :

Nor groundlessly, with Isacius Pontanus, to run up so high as the first Ages of the World, and derive it from the Hebrew *Magon*, which, says He, signifies *habitationem, vel habitationis locum* ³: or, with Goropius Becanus ⁴, and Skinner ⁵, to fetch it from the German *Wach*, whence the Verb *Wachen facere*, and whence the things made were called *Wagen*, all which seem to referr to the building of Houses;

1. Joh. An. Viterbiens. Lib. 15. fol. 125. 2. Rich. Viti Basinstochii Hist. Britan. Lib. 1. n. 19. 3. Isacii Pontani Gloss. Prisco-Gallic. in verbo. 4. Gorop. Becani Gallicor. Lib. 1. p. 21. 5. In Erymologico Onomastico in verb.

with whom agrees Beatus Rhenanus, *Magum priscis Gallis domum significasse* ¹.

To avoid, I say, and pass by all such trifling Etymologies, and proceed upon surer grounds than such meer Fancies of the brain, without foundation in the things themselves: I thought fit, my Lord, to search out all, or most of the Cities and Townes, as well in the neighboring Nations to us, as here at home, whose ancient Names did terminate in *Magus* or *Magum*, and then consider their Antiquities, Situations, whether fortified or noe, their initial differential Titles preceding the common one of *Magus*, and other accidents attending, from which I thought might be raised much more probable Conjectures.

First then for the Cities, whose ancient Names did terminate in *Magus*, I find in and about

Germany	{	<i>Noviomagus Batavorum</i> , now Nieumagen in Gelderl.
	{	<i>Noviomagus Trevirorum</i> , now Neumägen.
	{	<i>Noviomagus Nemetum</i> , now Spier, or else Oldenheim in the Palatinat.
	{	<i>Marcomagus</i> , now Düren between Triers and Cologne.
	{	<i>Rigomagus</i> , now Rimagen: <i>LLoydo</i> Rinc.
	{	<i>Durnomagus</i> , now Dursinagen.
		<i>Drusomagus</i> , now Kempten, <i>Ptolom.</i> Memmingen.

1. Beati Rhenani Rerum Germanicarum Lib. 3. cap. *Mogunciacum*.

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Juliomagus, now Pfullendorf *Rhenano*.

Brocomagus, *Brucomat Rhenano*, near Strasburg.

Augustomagus, *Silvanectum*, now Senlis }
Cesaromagus Bellovacorum, now Beauvais } in
 the Dukedom and County of Valois, in
 the Isle of France.

In France

Rotomagus Vellocuffiorum, now Roan } in Nor-
Noviomagus Lexoviorum, now Li- } man-
 fieux } dy.

Noviomagus Tricastinorum, now Noyon in
 Picardy.

Juliomagus, now Angiers in Anjou.

Caturigomagus, now Chorges in the upper
 Delphinat.

In Britan { *Sitomagus*, now Thetford in Norfolk.
 { *Cesaromagus*, now Chelmsford in Essex.
 { *Noviomagus*, now Crayford in Kent.

In the Alpine Countries and entrance of Italy

Scingomagus, now Sefans, at the foot of the
 Alps.

Bodincomagus, Plinio *Industria* }
Camillomagus ————— } *ad Padum*.

Secondly, as for the Antiquitie of the Places
 that had these Terminations, I find them to
 have been long before the comeing of the Ro-
 mans into these Western Parts of the World;
 though it be also true, that the Romans did
 make

To the Earl of Arlington.

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make use of them afterwards, as will appeare anon. For had this Termination been brought in by them, or at all used by them before their comeing this way, we should certainly have had Townes in the heart of Italy of the same in great plenty, whereas we find but two, and those in *Gallia Italica* [*Bodincomagus* and *Camilomagus*] that ever enjoyed it.

Thirdly, for the Situations I find them all upon Rivers, and most, if not all upon the most fordable Places, as, indeed, it seems but necessary, that all Cities should be, before the building of Bridges and Boats, all Passengers being absolutely obliged to flock to such Places, where they might either wade through themselves, or upon the Backs of Cattle. And

Fourthly, to have been fenced, for the most part, with ancient Works cast up, and to have had the reputation of Strong Holds, from which Considerations, I take leave to inferr, in all probabilitie,

1. That the People of Germany, Gaule, the Alpine Countrys, and part, at least, of Britan, were originally but one Nation of one Language, viz. the old *Celtæ* or Kelts, brought hither, after the Flood and Confusion of Babel, by Ashkenaz, great Grandchild of Noah, as is concluded by Cluverius, not only for their nameing their Cities after the same manner, but from very many Words signifying the very same

same things in all these Nations, as is copiously made out by the same Philip Cluverius in his *Germania antiqua* ¹.

2. That the Colonies of the *Celta* of Germany and Gaule, as they arrived in Britan, gave the same Names to the Cities they built here, that the Cities had from whence they came; whereof Cæsar gives us ample Testimony. *Britannia pars interior* (says He) *ab iis incolitur, quos natos in Insula ipsa memoria proditum dicunt: maritima pars ab iis, qui præda ac belli inferendi causa ex Belgio (forte Galliâ Belgicâ) transferunt, qui omnes fere iis nominibus Civitatum appellantur, quibus orti ex Civitatibus eo pervenerunt* ². So that all our British Cities terminating in *Magus*, lying not far from the Sea Coasts over against Gaul or Germany, in all probability they did receive their Names from other Cities of the same denomination in those Countrys. Thus our *Cesaromagus*, peradventure, received it's Name from a Colonie that came from *Cesaromagus*, now Beauvais, in the Isle of France; and our *Noviomagus* from another that came from *Noviomagus*, now Lisieux, in Normandy, or *Noviomagus*, now Nieumagen, in Gelderland. As for *Sitomagus*, of that in the Conclusion. And

1. Phil. Cluverii Germ. Antiquæ Lib. 1. cap. 4, 5, 6, 7, 8.

2. C. Julii Cæsaris Commentarior. de bello Gallico Lib. 5. sub initium.

3. If

3. If it be demanded, what *Magus* should signify in the Keltish Language? Upon consideration, that all these Cities are situate upon Rivers, and most, if not all, upon the most fordable Places; And secondly, it having been customary, in ancient times, to give Names to Cities upon such accounts, as appears from Oxford, Hereford, Stafford, Bedford, Hartford, Guildford, Dartford, &c. in England; and both the Franckfords, Erford, Shweinford, Hasenford, Klagenford, Steenford, Ochsenford, &c. in Germany: What if I should guess with Cluverius¹, that *Magus* in the old Keltish Language should signify the same with *Vadum*, a Ford? Which being understood by the Saxons at their arrival here, they might probably turne all the *Magi* into so many Fords, a word then more in use among them. Thus was *Sitomagus* turned into *Thetford*, *Cesaromagus* into *Chelmsford*, and *Noviomagus* into *Crayford*. Or else

4. Most of these *Magi* having been fortified Places, perhaps rather *Magus* may signify *strong* or *fortified*, from *Mægen potestas, potentia*, from the verb *Mægan posse*, amongst the low Dutch *Moghen, mighty*. Hence the old *Noviomagus Batavorum*, and *Noviomagus Trevirorum*, are called Nieumegen and Neumägen, *i. e.* the new For-

1. Phil. Cluverii Germ. Antiquæ Lib. 1. cap. 7.

treffes, to this very day¹: which in proceſs of time arriving to greatneſs, and becoming Cities, in all likelyhood made the Roman Emperors, and other great Men to prefix their Names to many of them, as is plain from *Juliomagus*, *Cæſaromagus*, *Auguſtomagus*, *Drufomagus*, *Camillomagus*, &c. Which probably alſo made Paulus Merula think *Magus* ſignified *Urbem* a Citie. Whence, ſays² He, *Magus* denotes a people of the ſame Citie, eſpecially if joyned in affinity to one another. Where alſo, by the way, it may not be amiſs to take notice, that Mr. Camden, and after Him Mr. Burton are of the ſame opinion, both of them citing Pliny's Authority³, which, had I found true, I ſhould gladly enough have cloſed with them, but I appeal to any indifferent Judge, whether any ſuch matter can be gathered from the place cited, that it ſignifies *Urbem*, or any other place that could yet be met with in Him, either by Cluverius⁴ or others.

Now whether of theſe Conjectures, concerning the Signification of *Magus*, comes neareſt to truth, is wholly left to your Lordſhip's Judgment, the *Magus* inquired after answering all theſe three: 1. being ſituated on a Ford, as it's

1. Whence ſome deduce the word *Mageſine*. vide Iſacii Pontani Gloſſ. Priſco-Gall. in verb. *Magus*. 2. P. Merulæ Coſmog. Part. 2. Lib. 3. cap. 30. 3. Plin. Nat. Hiſt. Lib. 3. c. 16. 4. Phil. Cluverii Germ. Antiquæ Lib. 1. cap. 7.

present name imports; 2. there remaining now a high Mount, fenced with a double Rampier, and, as report goeth, fortified in ancient time with Walls; and 3. having been a large Citie, and an Episcopal See ¹. But as for the Citie *Sitomagus*, I take it either to have received it's Name, from some other forreigne Citie of the same Denomination forgotten and lost; or else from a Colonie of People themselves that lived formerly among Cities of that Termination, who might plant themselves here, and give their Citie the name of *Sitomagus*, in the Military Tables of Conrad Peutinger, perhaps, more truly written *Sinomagus* or *Senomagus*, from themselves; being a Colonie of the ancient *Senones* of Gaul, whose capital Citie was *Senonum Civitas*, now Sens in Champagne.

Or if the Name *Sitomagus* shall seem more agreeable to Orthography, 'tis easy to deduce it from a Colonie of the *Sitones*, an ancient People of Germany, bordering on the *Suiones* mentioned by Tacitus ², concerning whom if it be doubted (by reason of the Distance) they should ever come hither; the same Tacitus affords us a great probabilitie they might. For speaking in the same Place of the *Esty*, a neighboring Nation to them, He says, that though in their manners they agreed with the *Suiones*, yet in

¹. Vid. Camdeni Britan. in Com. Norfolc. sub initium. ². C. Corn. Taciti Lib. de situ, moribus, & populis Germaniæ, cap. 45.

their Language they were nearer the Britans; which how they should come by, without some communication, will be hardly made out.

From all which it is easily deducibile, that whether our *Sitomagus*, *Sinomagus* or *Senomagus*, received either it's Name from a forreigne Citie or People, yet it imports no more, than the Fortrefs or Citie built by the *Senones* or *Sitones*, or the Ford on which the same People thought fit to plant themselves.

And thus, my Lord, in short I have given you my Thoughts concerning your neighboring Town *Sitomagus*, and of all others of the same Termination; wherein if I have not satisfied your Lordship's Judgment, yet if I have given your Lordship any diversion, or but shewed my readines to serve your Lordship, either of these will appeare abundant satisfaction, to

Your Lordship's most faithfull

and most obedient

Servant,

ROB. PLOT.



The Publisher's
A P P E N D I X
 To this Work.

Num. I.

Some Fragments, relating to the Brittish Antiquities, transcribed by me out of a MS. communicated to me by my learned Friend Dr. John Thorpe of Rochester, to whom it was lately sent from Wales by an ingenious Gentleman, Mr. Stafford Price of Pertheirin in Mountgomeryshire, eldest Son of the Reverend Mr. Daniel Price, late Dean of St. Asaph.

The Scituation, Foundation, and auncient Names of the famous Towne of Sallop, not inferiour to manie Citties in this Realme, for Antiquitie, godlie Goverment, good Orders and Wealth. The Lord so continue yt, to his good pleasure and theire good. Amen. By Oliver Patheius, gen. Iulie 1616.



THIS most auncient and famous Towne was first fownded by the noble and victorious kinge of Brittaines, Dyffennall Moell myd, whom the Romanes, Saxons, Normanes and Danes called Hulmutius Dunwallo. The which fowndation was first begonne abouts 669. yeres after Brutus first entrance into

into Brutaine, which before was called Albion, anno mundi 3525. before the Incarnation of our Saviour Christe 438. This most noble kinge, Dyffenwall Moell myd, made the Castle there, and the North Gate, and a Wall from the Castle to Seaberne, and also from the Castle to Seaberne on the North side, leavinge Seaberne to be a Wall and a Defence to the Towne round abouts, savinge the Wall before mentioned, and called the Towne by her first Name Caer Odder yn hafren, which is, by enterpretation, the Cittie or the Towne of fallinge or flydinge ground within the wombe of Seaberne. Which most famous river, beinge the second navigable river in the realme of Brutaine, descendeth or beginneth out of the highe and pleasaunt hill Plimhimon or Plimonia, with her twoe Sisters, cominge from the said Hill, Gowe or Wy and Ryndiocke or Ryedwely. Seaberne descendinge, as aforesaide, from Plimhimon, beinge in the furthest part of Mountgomeryshire adjoyninge to Cardigan shire and Merioneth shire, cometh to Arnscliffe, and by the most auncient decayed Cittie Caer Southe or Caer Souwen throughe Redewen in Powys, and so to Sallop, and from thence to Rockcestre, to Bridgenorth, to Fewdley, Worcester, Gloucester, and not farr from the Cittie of Gloucester it ebbeth and floweth. Betwixte Walshe, Devonshire and Cornwall it beareth the name of Seabrne or Hafren Sea, and was the olde division or partition betwixt Lloiger and Cambria from Rockcestre or Caer Belin to the Sea at Cornwall. In the old tyme of the Brittaines Government all the land above the Ryver belonged to Camera, now called Walshe, of Idwall, sonne to kinge Caddwalader, and was enjoyed by the Cannez Brittaines, and all under the River was called Lloyger. The Towne of Sallop was repayed by the fiftie Christian brethren, which were of the Christian Fraternity of Bangor in old Powies; which fiftie Christian bretheren escaped from the wicked pagan kinges of Saxons, called Ethelfridus kinge of Northumberland and Alured kinge of Kente, and Garmundus the Irishe African, which pagan kinges were in mortall warrs with the Christian Browchwell, kinge or prince of Old Powys and Bangor, did kill and murther a thousand Christian brethren of the fraternitie of Bangor, bicause they praised

for the prosperous successe of the prince Broughwell, and for his preservation from the forenamed pagan kinges. for as long as the Christian brethren prayed for prince Broughwell, the pagan kings could not obtaine anie victory against him: therefore the foresaid pagan kings diabollicke and most cruellie commaunded theire armed men, to kill and murther the unarmed Christian brethren, beinge kneelinge upon their knees at prayer, and some of them barefooted, wearinge next theire skins shirts of haire. Some of them escaped to Lichfield, and there were murdered by the pagan Saxons, and Irishe pagans, and the rest of the thousand were in like cruell manner slayne, without mercy, of the forenamed enemies at Westchester and Bangor. All which furious pagan enemies, sett on by the bloody Romaines, destroyed the Towne and Universitie of Bangor, and burnt theire most auncient Brittainish librarie, more precious then gould. The bookes therein were the workes of the learned Brittaines Allur, Beda, Gildas sapiens, Geraldus Camberensis, Alfridus de Heberley, Gultelmus de Hawmbry, and the auncient learned bookes of all the auncient learned Brittaines, especially of Northwalthe. But from the said cruell and bloudy massacre and murther, there escaped, as before is said, fiftie of the Christian brethren of Bangor, and cam with theire prince Broughwell to Sallop, beinge then the chiefest place or pallace of the Kinge or Prince of old Powys, and then called Pen gwerne Powys, bicause there did then growe a greate number of Oller trees, and bicause that the king's house did stand at the upper end, or head end, of the same Oller trees. And after theire cominge to Sallop, the said fiftie brethren did build them fower Sinagouges or Churches, after the manner as the Christian Jewes did build and make theire Churches. Theis Christian brethren did build and make the said Churches with theire owne handes, without the helpe or assistance of anie other, and there dwelt and contynued the space sixe hundred and twentie yeres, before theire religious houses were suppressed. And after they had made theire temples, they served the Lord there, and wrought with theire owne hands, and with the sweate of theire browes made theire livinges, and preached and served the Lord,

accord=

according as their predeceassors had taught them, and had learned of Iosephe of Arimathea, a Disciple of our Saviour Christe, who buried his blessed bodie, and was conversante with Christ's appostles, disciples and Saints, where and when they learned the true religion, and did understand the lawes of Christe and his blessed Gospell, as Iosephus affirmeth, and came into this land of Britaine abouts *xviii.* or *xvii.* yeres after our Saviour Christ's Ascention. The worthie Mr. Foxe recordeth the same at large. And nowe to retorne to the fiftie brethren of Sallop, after they had escaped the cruell pagan murtheringe enemies the Saxons and Irishe men, sett on by the Romaines, and had bin in the Towne a tyme, and there had kepte and shrowded themselves from their mortall enemies, they tourned the name of the Towne from Penne-gwerne Powys to Shrowsbury, because they there kepte and shrowded themselves, as aforesaid, from their enemies, and scithence to this daie the Towne hath bin and is called Shrowsbury. The said fiftie brethren were called, or named, by the names of Saints, or sainted, to the end the difference might be knowen betwixt them and the vulgar or comon sorte of people. And after they remained and contynued there in peace and quietnes, and had forgon all anger, which they counted a dangerous estate to remaine and contynue in, they beinge learned Brittaines named the Towne in the Brittaines language *Pmwythige* or *Pmygige*, which is by enterpretation to saie, we have forgon anger, or wee will no more be angry, and so the auncient Brittaines call the Towne to this daie *Pmythyge*, or hire *Pmythyge*. The Towne then beinge smallie builded, and the Walls verie sclender, and most parte unwalled, saveinge on the North side, as before I have said, by the Castell, the said late Wangerian brethren cast trenches abouts the Towne betwixt Seabrook and the Towne, to keepe that the water should not waite the Ground above the Trenches, which they made abouts the Water side for savegard of the Ground, and they set Sallie trees or Withie trees to growe all abouts the Towne, and when the said Sallies were growen bigge, and were verie manie abouts the same Towne, they afterwards called the Towne *Sallopsbury* or *Saliopsbury*, or *Sallopia*.

Sallopia, or Shortez Sallop, all which last names were meant and deribed of the aboundaunce of Sally trees, thereabouts growinge. This famous Towne of Sallop was formerlie repayred and augmented by kinge Malquin Gwynyth, and the said Broughwell y scydror prince of Powys, which Broughwell brought with him to Sallop the fiftie brethren from Bangor, as aforesaid. And afterwards in the tyme of Prince Llewellyn vawr, or Llewellyn Magnus, and others, the Towne was repayred and augmented, but especiallie by Llewellyn the greate, who was also called Llewellyn Drowin Donne, who made the Westbridge ovez the Riber of Seabron, and built the worthy Tower thereon, and caused his Monument or Picture to be made and putt upon the same Tower on the Westbridge, with his face lookinge towards Northwales, of which Countrie he was Prince; and likewise he made a stone wall, with Divers Towers thereupon, abouts the same Towne, from the Walshbridge unto the Stone gate. And after wards Edward the first kinge of England after the Conquest, beinge a deadlie guilefull and cruell mozt heringe enemye of the Brittaines nobles and princes, to deface the auncient Monument and Picture of Llewellyn Drowin Don, caused the armes of England to be drawen on the picture of Prince Llewellyn; but bicause of the Rose of Prince Llewellyn Drowin Don, which was flatt, they could not alter the Picture, but the Picture of the flatt Rose still remayneth, and is yet to be seene, and that was the Cause whie the Picture was not altered, as more at large yt may appeare in the Englishe Chronicles recorded. But to retorne to the fiftie brethren of Bangor, abouts anno Christi 1220. the said godlie brethren were examined by Comission from the Pope and the Archbushop of Canturbury, whether they would obey the Pope's Lawes, Ceremonies and Decrees, or not. The which to doe theis godlie brethren refused to doe, bicause they sawe and well perceived, that those Lawes and Ceremonies, which the Pope mainteyned, were not agreeable, but farze differred from those lawes, which they had learned from theire predecessors, and which theire predecessors had learned of Iosephe of Arimathea, who had bin a Disciple of our Saviour Christ, and had bin conuersant with his Disciples

and Appostles, and had learned their faith and religion, which did verie much differ from that faith and religion, which the Pope and his Adherents professed, which was the onlie cause, why they refused to submit themselves to the Pope's hereticall Lawes, Ceremonies and Ordinances. Upon which refusal of the godlie Christian brethren, one Austen a fryer procured a Comission from the Pope and from the said Archbushop of Caunterbury, for the dissolution of their houses, and to confiscate their said houses and their goodes, and to discharge the said godlie brethren of Sallop thence, allcadginge against them, that they were infected with the Pelagian Heresie, which was nothinge soe, but onlie a Cloke to cover the cruell and unjust Dealinge of the Romaines. For the Pelagian Heresie first began in Roome in the tyme of Constantius, father to Constantine the Greate, who was sonne to the sanctified Hellen, the Britaine Queene. So that this Heresie beinge begunne at Roome, might by the Pope have there bin staied from cominge into England, as yt is well knowne all oꝝ most Heresies doe beginne and arise at Roome. And althoughe theis Christian bretheren were driven quite from their houses, as aforesaid, yet the reliques and monuments of their former houses doe remaine, and are yet to be seene in Sallop in the places where they stood, and the said brethren, havinge no other meanes to gett their livings, did worke and labour for the same in Masons worke, and bestowed their tyme in makinge of Churches and Steeples, and there are divers Churches in Wales which they made, and cauled them after their owne Names, as one called Syllyn made a Church, and called yt Llan Syllyn; another called Dryneo made Llan Dryneo; and another called Gyrryge made Llangyrryge; and so throughe Northwales they made manie Churches, and called them after their owne names, as yt appeareth and is well knowne amongst the auncient Britaines. But of the godlie lives, usages, and behavioꝝ of the said godlie brethren, I meane, at some other tyme, to write more at large. But yet, to speake somewhat more at large of the cruell and deceitfull Dealinge of the said Edward the first, which he used towards the Britaines, the said Edward the first, after that his father Henry the third,

and

and kinge John, had cruellie slaine the Princes and Nobilitie of Wales, and dispossessed them of theire lands and libings, placinge Normans and Saxons in theire Castles, Lands and Libings, especiallie in Northwales, the said Edward the first guilefullie and deceitfullie procured the noble men of the Brutaines, to consent, that he should name one to be theire Prince of Wales, provided allwaies, that he should be bozne in Wales, and one that could not speake anie Englishe. Whereupon he priviley and guilefullie caused his wiefte to be kepte and brought to bed at Caernarvon Castle, where hee was delivered of a Sonne named Edward, whom his Father kinge Edward the first nominated to be Prince of Wales, and so by his wily Craftines frustrated the expectation of the Brutaines, who onlie expected a Prince of theire owne Nation. And yet notwithstandinge all theis coseninge feats, and that the said kinge Edward had, by fraudulent meanes, so made his sonne Edward Prince of Wales, yet could he not therewith be contented, but contynued furth still his bloody minde towards them, murthinge theire noble men and chiefe men of theire Countrey, and makinge strait lawes against them and theire children, as the lawe for the Division of lands amongst theire sonnes, of purpose to bringe them and theire Children to beggerie (as he and the Normans thought.) And the Brutaines lookinge for theire Deliberaunce from the cruell bondage, wherein the Normans and Saxons deteyned them, trusted to the Prophecy of the Eagle at Caer Septer, alias Shaftsbury, in the tyme of kinge Hudibras or Hyon balader bras, the eight kinge after Brutus, 237. after Brutus first entraunce, and also to the Prophecy of Merlin Dall Pefin, who prophesied of theire deliberaunce, which caused them to make manie insurrections against the Normans, lookinge for theire Deliberaunce before the tyme, which wrought them much sorrowe. Yet at the last, when yt was thought past all hope, yt pleased thallmightie to send them a Moses to deliver them, kinge Henry the seaventh and his worthie sonne kinge Henry the eight. But yet concerninge Edward the second, borne at Carnarvon, as is beforesaid, by treacherous meanes, after that he became Prince of Wales, he shewed not himself like a Welshman, nor like

unto a man borne in Wales, but, followinge the Steps of his Ancestors, bothe he and kinge Henry the fowerth made cruell, straitte and servile Lawes against the Brittaines, debarringe them from all liberties, makinge them and their Children verie base bondmen unto the Saxons and Normans. The like did kinge Richard the second; and so they contynued in vile servile slavery, untill (as before I have said) yt pleased the Almighty, to send kinge Henry the 7. and his sonne kinge Henry the eight, to deliver them from bondage, who made them as free as any of their enemies, either Saxons or Normans.

But nowe yf there be any Brittaines, that Demaundeth of me, wher be the Authors for this my Worke, I referr him to the most worthy Brittaines records of Allur and Bede or Bedoe, and the learned Brittaines Gildas, and he shall finde this most true, yf he can have their auncient records in the auncient Brittaines language; or yf he be a Saxon or Norman, let him learne the Brittaines language, and then peruse the forenamed Authors, and the truthe will appeare to be as I have said.

The auncient names of Sallop.

Caer Odde, yn Hafren.

Penne Gwerne Powys.

Shroudsbury.

Pmythge, Derived of anger.

Sallop or Sallopia, of the sallie trees there growinge.

A Coppie of Oliver Mathewes Letter, sent to his
2. lovinge friends of the Cittie of Briskowe.

MR. Phillip Jenkins my naturall Countreyman, and
Mr. Thomas Tayloz my loving and faithfull
frind. I hartelie thanke you bothe for your kinde
letters, and for your remembraunce of the most wor-
thie and victorious kinges of famous memorie, Belinus and
Brenus, bretheren twinnes and sonnes of Malmutius
Donwallo, whom we true Brittaines doe call Dyfnwall

Hoell

Hoell Mydd, and of Cornwenna theire moth
 Hulmutius was first Duke of Cornewall, and
 by his wisdom, prowes and brought
 this Iland of Greate Brittain into one Monarchie 440.
 Peres before the Incarnation of Christe, and after the
 arriball of Brute 616. peres. And whereas this noble
 Iland, after the Deathe of Ferrex and Porrex, being the
 last of Brutus line, was, throughe Civill Warres, wasted,
 and spoiled, and devided into 5. kingdomes, he, the said
 Hulmutius, quieted his Subjects, and ordained for them
 profittable and holefome lawes, and gave priviledges to
 temples and ploughes. And whereas the waies and pas-
 sages of this Realme were with warres growen out of use,
 and unknown to travellers, he ordeyned the four notable
 highe waies throughe the whole Ile, causinge pavements
 and causways to be made in all deepe and marithe places,
 and bridges to be builded over the Waters and Ryvers,
 and provided, that martiall Lawe should be duly executed
 upon all suche, as should robbe, kill, or hurte anie Tra-
 veller upon those waies, by puttinge them to death in the
 same places, where the ylls were committed. Theis 4.
 waies are called by the Bruttaines Ped pry for
 the ye Brenyn, and are known by theis names in the
 Saxons language, Kennynge streete, Watlinge streete, Ken-
 nynge streete, and Fosse streete. This kinge builded
 Templum pacis in London, which some thinke to be Saint
 Paule's Church, and some thinke yt to be Blackwell Hall.
 And so he havinge brought this land into greate quiet-
 nes, after hee had reigned verie honorablie 40. peres, he
 dyed, and was buried in the temple of peace at Newe
 Troye, now called London. After his Death his twoe
 twinnes, Belinus and Brennius, devided the whole
 Iland betwene them. To Belinus was assigned England,
 Wales and Cornewall, and to Brennius all beyond the
 ryver of Humber. But Brennius not contented with this
 division, raised warre against his brother Belinus, and
 fought divers battells, but the last battaile theire twoe
 mightie armies beinge ready to encounter in a pitched
 field, Queene Cornwenna theire Mother came to them,
 and opened her naked breasts, and with weeping teares
 said;

I. Sic.

Oh!

The Publisher's

Oh! out alas! what meaneth this,
 Doe you my bowells harme?
 What wicked cause doeth move
 Two brethren's powers to be so warme?
 Cannot all Brittainie you centeyne,
 Since it is verie sure,
 That bothe you twaine within this wombe
 Of myne did once endure?
 ur moth
 air
 For dolefull naked breastes
 In tender age which bothe did suck?

The twoe brethren, moved with their mother's teares and speeches, reconciled themselves, and became greates friends and kissed eache other. Then Brennus, desirous of glorie and dominion, and beinge whollie given to the study of warres, left his Countrey to the governaunce of his brother, and went into Fraunce, where, in the province of Lyons, for his excellent qualities and prowes, he was highlie esteemed of Sygwynus, the kinge of the Countrey, whose daughter he married, and of the Galls he was made soveraigne Capteyne, and the kinge Sigwynus, perceavinge that Brennus was whollie addicted to warres, appointed to him certeine bands of expert Souldiers, to assist him in his warres. Which Souldiers, together with his Brittainie forces, he did leade couragiously over the highe Hills, called the Alpes, which no man had ever done before, and therefore the Brittaines called his name Brane, but the Galls called his name Brentius. And after he passed the Alpes, he erected Castles and Houldes under the Hills, and therein placed Garrisons and Souldiers, and wan Millaine, Paby, Belligarne, Britia, Verona, Crydentum, and Vincentia, and reedified them, and beleiged Rome and overcame the Romaines, but the Galls, desirous of money, tooke of the Romaines a thousand pound weight of gould to raise the seige. Whereupon Brennus, beinge discontented with the Galles, returned againe with manie of his Brittainie Souldiers into Brittainie, and withall

withall brought with him of the most cuninge and skills full builders, and artificiall Masons, out of Italie, and so builded the Cittie of Wristowe, which was formerlie begonne by his father Hulmutius, and he made yt after the example and paterne, which he had taken of other Citties in Italie, makinge it a conueniente place for shippinge, and for Marchandize, and beautified yt with Temples, Stone walls, Pavements and Walks under the Earthe, to convey from the Cittie all filthines, which might anoye the Cittizens, and called yt after his owne name Kaer Brane, which to saie in the Englishe tongue is, Brennus towne, and now, by shortnes of speeche, called Wristowe, (as Ludstowe is now, by abbreviation of speeche, called London) the auncient monument whereof remayneth to this daie upon one of the gates of the same Cittie, called St. Jones, where the twoe Pictures of Belinus and Breennus are curiously engraven; as also there is a most auncient Castell standinge upon the topp of an exceedinge highe hill in Gwania, called Dinas Brane, that is to saie Brennus Courte or Pallace. Further, it is verie credible, and to be proved by good Authours, that Breennus, in his second Voyage to Italy, with fiftene thousand footemen, and LXXI. thousand and 2. hundred of horsemen, havinge overcome the Romaines, and slaine Camillus, he marched into Græcia, and havinge subdued the Macedonians, Thessalians, Thracians, and Peonians, he finallye overthrewe all the Power of Greece, in a most horrible and bloody battell at Thermopolie; for prooffe whereof a Greeke Writer, called Pausanias, in his tenth Booke writeth thus: "Brennus had in his Army 20400. horsemen, and there followed every horseman twoe serbaunts upon horsebacke. Those twoe serbaunts, when their Master was fightinge, stood in the rereward, and helped them, and, yf by anye hap anye of them were unhorsed, they should sett them upon theirs, and, yf the Master were slaine, the serbaunt should succede in his place; but yf they were bothe slaine by force of fight was this at han readie to ie for . . . che of th that were slaine, and this practize of fightinge upon horsebacke they tearme, in their Countrey speeche, Trymar-
"tia."

"na." Thus writeth Pausanias. What can be more plaine for prooffe that Brennus and his company were Brittaines, lithe Try, in the Brittiſhe or Walthe ſpeeche, ſignifieth three in Engliſhe, and March in the Brittiſhe or Walthe ſpeeche is a horſe? In ſine, he ſheweth, that, when Brennus was about to ſacke the Temple of Apollo in Delphos, a greate Companie of his army were ſlaine miraculoſly by the fall of a highe and mightie Cliffe of a Rocke, and wonderfull raine from heaven; whereupon Brennus for ſorrowe dyed. Theſe warrs of Brennus are recorded in the Hiſtories of theſeteneide, and proved by Mr. Hughe Broughton in his expoſition of Daniell, upon the eleventh Chapter, and how that Antiochus, the ſonne of Selacus, was ſurnamed Soter, bicauſe he drobe the Galls out of Aſia, of whom Brennus was Capteyne, and doeth moſt ſittie agree with this Hiſtorie for the tyme. Moreover, Athenens writeth, that, after the death of Brennus, the ſouldiers, under Bathanaſius their Capteyne, tooke up their dwellinge about Iſter, and afterwards they were debided into twoe partes, the one whereof dwelt in Hungarie, and the other parte, by the name of Brenni, poſſeſſed parte of the Alpes by the mount Brennerus, in the Countie of Tirulensis, whom Appianus calleth all by the name of Cymbri, which ſheweth that they were Brittaines. Over and beſides theſe things, the Iriſh men, called Gatheli, when, in the tyme of Brennus, they departed out of Wiſcap, 375. yeres before our Saviour's Incarnation, to ſeeke newe Dwellings, and were placed in Ireland, they called all the Brittaines Brennach, from the name of Brennus their noble Capteyne, by which name they call our Nation to this date. Theſe Antiquities our Countreyman Mr. Hamſfrey Lloyd diligently ſearched out. So that there is no man can doubt of noble Brennus, but that he was the Brother of Belinus, and the ſownder and builder of your famous Cittie, whole aces and warres are famous in many Hiſtoriographers, and albeſt B and his ſouldiers are termed by many writers to be Galli, and not Britanni, yet, as I wrote before, Pausanias and Athenens make it plaine enough, that they were not Galli but Britanni or Cymbri. Finally,

I. Sic. F. theſe times.

it is well knowne, that, amonge auncient Writers, Gallia was devided into twoe Partes, that is, Cisalpina and Transalpina. Cisalpina was called Italy, and all Countreys beyond the Alpes, from Roome hitherward, were called Transalpina, where nowe Fraunce and Brittaine stand. And thus habeinge shewed you my knowledge and judgement, as towchinge the Antiquitie and Foundation of your famous Cittie of Brennus Towne, which was built abouts 369. yeres before Christ's Incarnation by Brennus, that noble Brittaine, I, beinge aged 95. yeres, and by reason thereof decayed in memorie, praeie you, to have me excused, yf I have not performed to the full your expectation herein. And nowe, not ever thinckinge to see you in this transitory World, I take my last and ultimum vale of you bothe, bequeathinge unto you, and to that famous Cittie of Brennus, and to Mr. Maior, with the Magistrates and Commynaltie thereof, my best love, wishinge yt with all my harte all prosperity and happines. Dated at Sneed neere Bu Castle the xviiiij. date of Marche, anno Domini 1615.

Your old frind and Brittaine,

Oliver Mathews.

An Abbreviation of divers most true and auncient Brittaines Cronicles, briefelie expressing the foundation of the most famous decayed Cittie Caer Soule or Dinas Southwen, most auncient in Brittaine, (Troy Newyth onlie excepted) and of some othe famous Citties in Greate Brittaine. By Oliver Mathews, Gent.

Male
1616.

THAT Caer Soule or Dinas Southwen is one of the most auncient Citties in Greate Brittaine, yt appeareth by all true Britains Chronicles, which was builte by Locrinus, eldest sonne to Brutus, abouts the yeare of the World 2877. before Christe his Incarnation 1086. for his Concubine Southwen, late Wiefte to Humber, kinge of Hunnes. Which People of Hunnes

entered into Albantia, nowe called Scotland, spoiled and wasted the Countrey, and slew their kinge, called Albanactus, after Brutains entred into Britaine 22. yeres, before Salomon built the famous Temple of Jerusalem 67. yeres, before the buildinge of Roome by the Bastard Brethren Remus and Romulus 333. yeres, before Dyffall Huell Myd, late Duke of Cornewall, 569. yeres, before Julius Caesar's entraunce into Brittain 1018. before the birth of ' Saviour 1709. yeres, before kinge Cadwalader's Departure to Roome, and that this land was called England and Wales, 1571. yeres, before Canutus and Swaine the Danes entraunce 1882. before William Bastard's Conquest 2802. before the Britaine kinge Henry 7. 3001. yere, from the buildinge of Caer Sonth until this present yere 1616, 3231. yeres. And after that Locrinus had drowned Humber in the River, nowe called by the same name, (which River in some Places devideth Lloyckier or Lotger from Albante, nowe called Scotland) he brought Humber's wiffe, whom the Brutaines called Soule or Souchwen, with him as his Concubine to Cambria, nowe called Wales, by Idwall sonne to Cadd the last kinge of Brutaines. And then did the said kinge Locrinus build, for his said Concubine, a Cittie, which nowe is in the County of Mountgomery, and was of auncient time parte of Powes land in the Lordshipp of Arwistly, in a most pleasaunt, fruitfull and comodious place, with pleasaunt Rivers, and a pleasaunt Forrest or Wood called Kopd Maur, and a pleasaunt Parke called Caer Souch Parke, with most fruitfull and large Commons thereunto adjoyninge, then called Hirdowell and Carno, which Parke and Comons were after converted for the keepinge of the king's breedinge Hares till of late. And after the Death of Coreneus, Duke of Cornwall, who was afterward called Coreneus, Locrinus was divorced from Gwendolen his lawfull wiffe, daughter to the said Coreneus, and married to his said Concubine Souchwen, and for the most parte remained with her at Caer Soule, which Cittie Locrinus endued with great Liberties, Priviledges, Customes, Lawes and Graunts, as the yerelte choosinge of their Mayor or chiefe Officer, with other inferiour Officers, grounded upon the Trojans Lawes and Customes, as by

1. Adde, ouz.

their

theire severall Graunts maie appeare, which Graunts were confirmed by divers Kings and Princes. Caer Soule was built after London 22. yeres. And whiles Kinge Locrinus contynued with his said Concubine Soulewen at Caer Soule, Gwendolen, the lawfull wiefte of the said Locrinus, who was before divorced from him, as aforesaid, raised an Army of her friends and kinsmen out of Cornwall, called of Brittaines Gwyer y Berren, and gave battell to the Kinge Locrinus, and overcame him, and slewe him and his said Concubine Soulewen, with theire bastard daughter Haberwen or Habfren, and also destroyed or defaced the said Cittie, called Caer Soule, after the said Locrinus had reigned xxy. yeres. Which Locrinus left behinde him a noble sonne, begotten upon his said wiefte Gwendolen, called Madocke or Madon. Nowe shall you understand the manner of Soulewen's Death. After that Gwendolen had overcomen and slaine the Kinge Locrinus, and that he was buried at London, Gwendolin repayed to Cambria with her Cornishe Souldiers, and came to Caersoule, where shee found Soulewen, and her daughter Haberwen or Habfren, where shee slewe both the mother and daughter, and caused theire bodies to be cast into a famous river, runninge by the said Cittie, begininge or pfluinge out of the famous Hill Plymnon or Plymnonia, with her twoe Sisters Wye and Wlydall, in the County of Mountgomery; which pleasaunte and fruitfull ryver, wherein they were drowned, tooke her name from the bastard mayde, which was so drowned, called Haberwen. And so is the River called at this time of the Brittaines Haberne. After that the Romaines came to beare rule in this land, they called the said Soulewen by the name of saier Elstride, and her daughter Sabrina or Seberne. And althoughe Gwendoline defaced and destroyed the said famous Cittie Caersoule, and rased the same to the ground, yet are the Maior and other Officers yerelie made, accordinge to theire Customes and Lawes, Liberties and Graunts, which Locrinus had graunted them, which Lawes were grounded upon the Trojanes Lawes, as aforesaid. And nowe of late divers Tradesmen doe inhabite there, and builde them Houses, to the Encreasement of the Cittie, and doe keepe theire most auncient Customes and Liberties. Also

there are many worshipfull and good Gentlemen, that are Burgesles of that auncient Cittie, and so have remained from the begininge of the same Cittie by Discent of blood, who dwell within the same Cittie, or within the Liberties thereof. And when anie Officer is chosen, theire Care is allwaies in keepinge and defendinge theire Liberties, Lawes and Customes, with theire pleasaunte Comons and Woodes, althoughe muche of the Woodes be wasted, and the Commons somewhat encroached by the Lordes Owners thereof, and the Parkes given awaie from the Burgesles longe since, to keepe the King's breedinge Mares, untill that nowe of late it is otherwise used as please the Owners thereof. And nowe to shewe the Certainty of the Brutaines Cronicles, and the Uncertainty of the Romaines, Saxons and Normanes Cronicles, you shall understand, that I finde such greate Difference betwene the auncient Brutaines Records, and the Romaines, Saxons and Normans Cronicles, and so manie untruthes of the Romaines reportes of the Brittaines in writinge, and reportinge of the Brutaines histories, usages and behaviour, untrulie blasinge out divers vices, which they alleadged to be in the Brutaines, and deteyninge in obscuritie manie generous vertues, which did florish amonge them, and would (yf they could) have quite suppressed the memorie of theire famous actes and monuments: whether yt were bicause Romaines were not acquainted with the Brutaines for the space of 1821. yeres, and that Romaines were ignoraunte in the Brutaines Langwage, or ells of envie and malice which they allwaies bare to the Brutaines; but the errour should seeme to proceed from bothe ignoraunce and envie, as yt appeareth by Julius Casar in his first booke of Comentaries, where he falslie and wrongfullie writeth, that the Brutaines were Cowards, and not given to Warrs, affirminge, that they were clothed in leather close to theire bodies, and, for the most parte, went naked, and peinted their bodies with wood blewe, and had manie wives, and used Copulation with theire Sisters, Doughters and Brothers, which was most untrue, and mistaken by Caesar, as hercafter shall appeare, and the untrue reports of the Brutaines apperrell, manhood and prowes in warrs, be made manifest;

so that the Brittaines were nothinge inferiour unto the Romaines in Chivalrie. For those people, whom Caesar maketh mention of in his Comentaries, were not Brittaines, but Hunns and Picts, who were Tributories to the Brittaines, inhabitinge the Hill Countrey of Albania, nowe called Scotland, which said Countrey was given them to inhabite in by the said Kinge Locrinus, after he had vanquished and slaine parte of them with their Kinge Humber, as is before rehearsed. It is marvell yf Julius Caesar did write those untruthes himselfe. I rather thinke yt to be some of his Servaunts. For he himself did knowe, howe valiauntlie the Brittaines did resist and withstand him, at his first Attempt of Entraunce into Brittain, and how manfullie they fought against him, and slewe his chieffe Capteines and Horsemen, and himself forced to retire and winter in Fraunce, and there to encrease his Armie, and retorne the second tyme, at which retorne his chieffe Captaines and Horsemen were slaine by the Brittaines, Labiens and Tribunes. And Caesar had not conquered and overcome the Brittaines, but by the helpe, ayde and treacherie of Androgus and Cenewan or Theomansionse, who were sonnes to Kinge Ludd, for malice they bare to their uncle Kinge Caswallon or Cassibellanus, for keepinge and hindringe them from their right, which they had to the Kingdome of Brittain. And further, Caesar did knowe before, yf he had bin an indifferent Judge, that the Brittain Kinge Brennius or Bran, second sonne to Dyffwall Hoell Hud, with his Army of Brittaines and Galles conquered Roome, and slewe their Capteynes and Censors. And after he had repayed, and built in Italie the Citties Milleine, Pavewey, Burgoinum, Tridentum, Vincentia, Comcum, Veronia and Brixia, and others, he returned to Brittain, leavinge armies of Soldiers in eche of the foresaid Citties, so by him made, and brought with him, out of Italie and Fraunce, manie cunninge workemen, anno mundi 3577. Before our Saviour's birthe 386. yeres, after Brittaines entraunce into Brittain 721. yere, he returned, with his Companie of cunninge and curious workemen, to Brittain, and there did finishe and repayer the Cittie, begonne by his father Dyffwall Hoell Hud, called Caer Oddez or Pante Waddan,

dan, and builded yt with most excellent baltes, hollowe in the ground, for Conveyance of all filthe by water out of the Cittie, by flowinge tydes to the maine Ryver. Also he made therein a mightie Temple, with Walls and curious Towers thereon, with Havens and famous Bridges, and when he had fullie finished the worthie and most famous Cittie, he named ¹ Caer or Dinas Bran, as the use of the Brittaines was, when they had made anie Cittie, to name yt after their owne names. As his Brother Kinge Belinus, after he had made with Walls, Haven and Towers, and made the Towre of London, he ² named Troy nobaunt Dinas Belin, which name remained till Kinge Ludd after Belinus 316. yeres. And the noble and victorious Kinge Brennus caused his picture or monument, with the like picture of his noble brother Kinge Belinus, to be curiously made, and to be sett upon St. Jone's gate in his then Cittie, Caer Brann or Brenn's Towne, for an everlastinge Memoriall of his Name and Cittie, which is nowe, by corruption of language, called by the Saxons Bristowe. Also the said noble and victorious Kinge Brennus, hearinge, that the Romaine Captayne Camillus slewe the Galls, left to governe the Cittie of Roome, and other Citties in Italie, duringe Brennus absence, the which wronge, so to his soldiers done, Brennus to revenge, repayed a most puissant Armye of Brittaines and Gaules, and with his noble brother Belinus repayed to Roome, and slewe the noble capteine Camillus, conquered Roome the second tyme, burnt the Cittie, and slewe the Senators, as they sate in their seates, and, after the finishinge of the same wars, Kinge Belinus returned home to Britaine, with the nobles of Roome Prisoners to his Cittie Caer Belin, now called Rochester, so called of the famous Hill by yt called the Wreken. But Brennus, desirous of Wars, repaired and augmented his Armie, and wente towards Greece, to be avenged on the Grecians, for wronge and crueltie done to his Ancestors the Trojans, and, after he had conquered most parte of Greece, and the Countreys thereabouts, he went to rob and spoile the Temple of Apollo at Delphos, ³ it happened

¹ Adde, it. ² F. named it Troy, *vel*, named the City Troy. ³ F. at which time it happened, that a most monstrous

that most monstrous raine and tempest scattered and spoiled his Army, and parte of the said Temple and a Roocke thereby fell upon his souldiers, and destroyed many of them, and himself, beinge a most couragious Gen. seeinge his misadventure, flew himself with his sworde, after whose deathe the rest of his Souldiers conquered most parte of Gracia. By all which yt appeareth, that Caesar's reports are untrue, and that the Brutaines were not Cowards. But what marvell is it, that the Romaines should, by unjust reports, wronge the Brutaines, when their Demeanour, towards their owne neerest frinds, was such, that they rewarded their best benefactors with outrageous tyrannie, and most cruell and bloody murders? And yet, of all other their monstrous factes, they dealt verie cowardlie and fearfullie with Brutaines. For, after they had (as before is declared) conquered their Realme throughe Treacherie, they feared to leave the Brutaines noble Men, Capteins and Warriours in the land of Brutaine. For then they knewe, that they could not holde the Brutaines in subjection; but, to prevent them from recoveringe their auncient libertie, they tooke awaie with them all the nobilitie of Brutaine, with all their renowned Capteynes and Warriours, whom they placed in divers provinces belonginge to the Romaines, and placed here in Brutaine Romaine Capteynes and Souldiers, prohibitinge all Brittaines, of what degree soever, upon paine of punishment, from usinge any manner of weapon, but that they should whollie give themselves to Husbandrie; by which facte manifestlie appeared the haughtie and noble Courage of Brutaines, and the numerous Cowardlines of the Romaines. Let the indifferent Reader judge betwene bothe Nations. And nowe to proceed, to the settinge foorth of the noble Actes and Monuments, done and made by the Brutaines, it is most evident in Brutaine Records and Cronicles, that, 1040. yeres before the Romaines were acquainted with the land of Brutaine, ² that " it was ³ land greatlie feared of all other Nations, and called Pnis Redirin, and the People y Kadaren wiez. Also most of the auncient and famous Citties, Temples, Castles, Bridges and Monuments

1. Lege, Thomas Lanquet. 2. Dele. 3. L. a land.

were

were made before the Romaines did knowe this Realme, and before either Saxon or Norman was acquainted with it, as yt partlie appeareth in that which I have formerlie spoken, and the rest shal be manifested hereafter, all which are verie apparaunte in Britaine Cronicles. And first, for an inducement unto the rest of the Britaine Monuments, in the 2855. ¹ yeres after the World's Creation, Brutus built Troy Newethe, now called of the Britaines Caer Ludd or London. Membez, sonne to Madan, began Caer Membez, after called of Britaines Rhed Ochen or Oxenford. Ebranck, called by the Britaines Ebirocke Kadarn, builded Caer Ebirocke or Porke, Donbard or Donbritaine, Edenburghe Castle, and othez Monuments in Albania, then parte of Greate Britaine, and now called Scotland. Also Brutus Daran las, 2d. sonne to Ebrancke Ileon or Lliell, sonne to Brutus Daran las, builded Caer liell or Chester. Kinge Runbalader bras builded Caer Kente alias Canterbury, and Caer Wente or Wynechestre, and Caer Waladar alias Shaftesbury or Caer Cester. Bleidud or Bladud, son to Run, made the Citie of Bathe, who, beinge brought up at Athens at Schoole, did

The Bathes were repaired & wrought by the Romaines afterwards.

This shall be manifested hereafter, in a worke intituled, The Foundation of the Bathe.

by arte finde out the Hotte Bathes, beinge one of the wonders of this land. His sonne Liez builded Caer Liez or Leicestre, with the Temple thereof. Janus Conandan or Conedagus, sonne to Henwen, daughter to Kinge Liez, builded three Townes with three mightie Temples, one in Albanye called Perche or St. Jones in Scotland, then belonginge to the Kings of Britaine, with a

Temple to Mars; anothez in Wales in Gwentith, called Bangor, and a Temple to Minerve, and another at Corneswall, where he was borne, and a Temple to Mercury. Dyffwall or Hulmutius began Bristowe, and called yt Caer Oddez or Pant Madan, that is, the Cittie of the wallinge or slidinge Ground. Also he began the Cittie of Caer Oddez yn Hafren, that is, the Cittie of slidinge or wallinge Ground within the wombe of Seaverne. For the Riber Hafren serbeth as a Wall, and compasseth the Towne abouts, savinge the Northe parte, where the Castle with the Wall and Gate defendeth the Towne. Also he re-

1. L. yere.

payred

payred and builded the greate Temple of Apollo at Newe Troy begonne by Brutus. Also he began the tower King's Waies throughe his Dominion, makinge Bridges and foordes ovez all Rivers and Waters, where they were needfull. Which highe Waies were called of the Brutaines Peederz Priforthes y Brenin, and are one of the Wonders of this Realme of Britaine. Which tower waies were mended, repayred and finished by Belinus, eldest sonne to Dyffwall; who also repayred Troy with Walles, Habens and Gates; and likewise he beautified the same Towne of London greatlie. And, for the further understandinge of the Brutaines Aes and Monuments, I doe referre you to the perusinge, aswell of the Brutaines, as also the Romaines, Saxons, and Normans Cronicles, the truth whereof you shall the better understand, yf you be acquainted with the Brutaines langwage. Nowe you shall further understand, that I doe hold the Britaine Cronicles to be most true, for bicause I finde, that the Romaines doe differ in Computation of yeres, in the time of xristity. Britaine Kinges, 286. yeres, some of which yeres I will here rehearse, and referre you to searche out the rest, by the perusinge of Brutaines Cronicles. And first, the Brutaines record, that Kinge Lucius lived 67. yeres, the Englishe or Romaine Cronicles record he lived but 15. yeres. Also the Brutaines record, that Kinge Gladius or Gladud lived 33. yeres, the Saxons record but 2. yeres. The Brutaines record, that Kinge Capenus or Caphe lived 30. yeres, Saxons reporte but 3. yeres. Kinge Arthelas by the Records of Brutaines lived 27. yeres, by Saxons reports but 3. yeres. Kinge Elidurus by Brutaines Cronicles lived 19. yeres, the Saxons recorde but 5. yeres. All the rest you shall finde out, by comparinge the Britaine Cronicles with the Saxons, Romaines and Normans Cronicles, as in the tyme of the Reigne of Kinge Rodianus, Samelus, Idall and others. And further, the Romaines, Saxons, and Normans doe mistake the Names of the Britaine Kings. For they name the noble Kinge Dyffwall Hoell Hud, Hulmutius Danwallo. Also they called Gurgant varse Druche, Gurgustus Wazbations; and so erroniously use to record the Kings Names and Times of their Reignes. Whether yt were

bicause the Brutaines were dwellinge in the Land so manie hondred yeres, before the Romaines, Saxons or Normans as aforesaid, so that they could not be acquainted trulie with the Times of the Britaine Kings Reigne, or that of envye they would dimme and obscure the famous Renowne of the Brutaines, by robbinge them of their right Names, and givinge them other Names, as should best serve their envious humoz. But bicause it shall appeare, that I am neither Drawen by Partialitie, nor fraughted with Envy, I will here briefelie expresse my Authors, from whence I have deribed this little peece of Worke; as first, Allur of Meneva or St. Davies in Cambria, a famous Britaine; also the learned and holie Man Bede or Bedoe a Britaine, Gildas Sapiens of Bangor in Cambria a Britaine, Alfredus de Beverley a learned Britaine, Geraldus Cambrensis a learned Britaine, Jeffrey de Monmouth a learned Britaine, Gulielmus de Hamelbury a Britaine, who wrote diverse Britaine Bookes in the Brittain Langwage. Theis learned Brutaines, who wrote the auncient Histories, Anties and Monuments of Brutaines, and did understand the Brittain Langwage, have I made choise of for my Authors herein. And where as I declared, that the Romaines did unnaturally murther their best Benefactors, some of the bloodie Anties I will here make mention. And first, in the verie foundation of Roome, when yt was founded in the Mount Palantine, a verie small City, and used as a Refuge for Cheeves and Outlawes to flee unto, Remus and Romulus, twoe brethren beinge the Founders thereof, Romulus, to thend that he might have the onlie Government thereof, slewe his Brother Remus; so that the verie foundation thereof was stained with Brother's blood. And also, after that the noble and victorious Emperour Pompeius had luckelie delivered Rome from her enemies, the Gothians and Wandalls, and had also subdued, conquered and made Tributories to the Romaines, the Kings of Armenia, Capadocia, Paphlagonia, Media, Chubus, Iberia, Albania, Sicilia, India, Mesopotamia, Arabia, Spaine and Africa, and brought their Kings and Substaunce captibe to Roome, he was cruellie murdered at Roome by the friends of Julius Caesar, and Julius Cae-

sa2, the mightie emperour, after he had subdued the whole World to the Romaine Empire, was cruellie murdered with bodkins, in the ¹ Cenate House, by the children of Pompey. After the Death of Julius Celsaz, the twoe noble Romaine Capteines, Belizarus and Pearles, who conquered and brought Prisoners to Roome the Kings of the Gothes and Vandalls, and had dispossessed the said Gothes and Vandalls of Spaine, Italie and Roome, which they had conquered, and held as their owne; After which victorious Conquests, the said famous Capteines were discharged by the Romanes, without anie manner of Recompence or Reward. So that in their old age, they were, through the Poverty, enforced to begge their Bread, as by the Romaine Records, unto their greate shame, it appeareth. Which Examples of Crueltie, I thinke, are sufficient to prove, the inhumane Tyranny, which naturallie is grounded in the proud Romaines. And nowe that I have briefelie sett forth the Wrongs and Injuries, which the worthe Brittaines received by the Romaines, I will also compendiously dilate of manie wronges and inormious abuses, which the Brutaines, through the Treacherie, received at divers pagan Nations, as Saxons, Danes, Normans, &c. Abouts anno Domini 435. the Pagan Saxons were sent for by Kinge Mortiger, to aide and defend him and his Realme of Brutaine against Picts and Scotts, which then did greate harme with robbing and spoilinge. Mortiger, knowinge Brutaine to be unprovided of men of Warr, by reason that the Romaines had taken mosse of them awaie, as before is shewed, and that the Romaine Legions were likewise departed out of this Realme, because the Romaine Government in Brittain was then ended, and also because that Constantine the Create, and his Christen Mother Helen, had taken out of Brutaine with them all the able men, that then were in the Lande, by all which reasons yt is manifest, that Brutaine was then verie weake of yt self, which made other Nations the bolde to doe them wronge. So that Mortiger was enforced to seeke aide from the Saxons, and also to augment the ² weaknes of Brutaine, the tyraunt Maximus, called of Brutaines Maxen grillon, because he cruellie persecuted the Christians, tooke out of Brutaine all the

1. Sic. 2. Sic.

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able

able men of his time, and placed them, with their King
 Conon Meridiocke, in Little Brittain neere France,
 called of Brittaines, *Alidawe Brutaine*. Being thus
 weakened by the reasons aforesaid, and continually vexed
 with the robbinge of the Pictes and Scotts, who put all to
 sword and fire as they went, *Mortiger* the King sent
 into Germanie for aid against the Pictes and Scotts, his
 enemies, and to his succour came out of Germanie and
 Saxonie a greate nombre of Souldiers, under the Conduite
 of *Angli Hengiste* and *Hersus*, who beinge arrived in
 Brittain, agreed with the King *Mortiger* for wages, to
 serve him and the Brittaines, and to defend the King and
 his Realme from their Enemies. And after that *Morti-*
ger, by the helpe of the said Saxons, had expelled the
 Pictes and Scotts, abouts anno Domini 444. their trea-
 cherous Pagan Saxons *Angli* and *Hengistus* willed all
 the Nobilitie of Brutaine, with their King *Mortiger*, to
 meete them on the Plaine of Salisbury, to comune and
 entreate of matters, concerninge the Defence of the
 Realme; where when they were mett, there was placed
 a Saxon betwene every twoe Brutaine Lordes. So the
 Brittaines, not suspectinge any harme to be done them
 by their owne hired servants, the cruell murderinge
 Saxons had prepared each man in his bootes twoe longe
 murderinge knives. So that every Saxon did therewith
 stabbe the twoe next Brutaine Lords, which were by him.
 Which bloodie Murther was effected when this watch-
 word was given them, viz. *nempi* your Saxys. Then did
 every Saxon slaine two Brittain Lordes. So there were
 slaine that tyme of the Brittaines of *Carles*, Lordes and
 Barons *iiii* C. LXX. and King *Mortiger* himself taken Pri-
 sonner, who, for his Enlargement, gave to the Saxons
 three Countreys in Brutaine, viz. *Kente*, *Southsex* and
Northfolke. So the Saxons slewe tratterouslie most parte
 of the Nobilitie of Brutaine. For a Memortall of which
 detestable Butcherie, and bloudy Murther, a Brittain
 Earle of the Company, called *Joddall* or *Edall*, Earle either
 of *Gloucester* or *Chester*, escaped from the slaughter, and
 with an Iron barre, being the Steekles of a Doore, he
 slewe 18. of the murderinge treacherous Pagan Saxons.

Weda.
Mur.
Johan=
ne Lan=
quete.
Humf=
frey
Wloide.

the monument whereof is sett upon Dover Castle, for a remembrance of his famous Deed. Kinge Emrys Melidgia, called of the Saxons Aurelius Ambrose, with help of Merlin, caused the Stones to be fetcht out of Ireland, out of the Mountaine called Carrliria, and to be sett up in the plaine of Salisburie, for a Monument or everlastinge remembrance of the Britaine Lords, there so treacherously murdered, and to the perpetuall infamie and Shame of the Saxons, the Authors and Actors of the same Murders; which Monument, so by Merlin made, is called by the Name of Stonage, and is one of the Wonders of the Land of Britaine. And, after that the traitterous Saxons had, by suche bloodie treacherie, possessed themselves of the said iii. Countreys in Britaine, Hingist, willinge to putt in practise every Mischeiffe he could devise against the Britaines, and perceavinge Mortiger the Kinge to be viciously given, brought with him his faier vicious Pagan Witche and whorthe Daughter Rowan, called of Britaines Ronwen, who, with her whorthe beawtie, witchcraft and sorcery, by the Sutteltie of her Father Hengist, so wrought with the Kinge Mortiger, that he divorced himself from his Christen Wicfe, by whom he had 3. noble sonnes, and married the Pagan Witch Ronwen, which afterward was the Cause of his Destruction. Moreover, Ronwen and her Father Hingist caused their Graundfather Waden, and their Grandmother Fria, to be their God and Goddesse, and caused twoe Daies in the Weeke to be called after their Names, Waden daie, nowe called Wendesdaie, and Fria Daie, nowe called Fridaie. Which Daies the Brittaines and other Nations call, after the Plannetts, Dies Mercurii, and Dies Veneris. Likewise they caused the Images of Waden and Fria to be sett up and worshipped in all the Saxons Churches in Britaine. Scithence which tyme the Saxons, Normaines and Brittaines, have those two Idolatrouse Daies in Reverence, aboue all other Daies of the Weeke (the Sabboathe onlie excepted.) Also the Pagan Saxon Kings Ethelfride of Northumberland, and Alured Kinge of Kente, with Gormundus Kinge of Ireland, beinge sett forward by the proud Romishe Monke Augustine, anno Christi 585. cruellie slewe and murdered of the auncient Britaines Bretheren of Bangor

Bangor in Powys, not beinge Monckes, as Romaines
 and Saxons called them, but, as the Brutaines called
 them, yr Brodder fowth lin Cristinogen a fregeth wier
 feithe ac ewengell akusers Jesy grist ac gwithwier er
 glosy ar Isarneyn druwepnys, Brutaines habinge the true
 lawe and religion, which they had first receaved and learn-
 ed from Iosephe of Arimathea, a Disciple of our Saviour
 Christe, who buried him, and was conuersaunte withe the
 Appostles and Disciples, and came to this Realme of Bru-
 taine within 17. yeres after our Saviour's Ascention, to
 teache the Brutaines the faith and Religion, that he
 had learned of Jesus and his Disciples, and to baptize
 them. His first abode was in Pnys Eballon, where he,
 with xi. other Disciples, taughte the Brutaines the faith
 of Christe, and baptized them, and made there the first
 Christian Church in the Realme of Brutaine, called of
 Brutaines, yr reglos fothen kynta yn pynys Britaninet,
 which Church was enlarged and built by Kinge Inner,
 sonne to Kinge Allen of Litle Brittain, who came with
 his Brother Pbor with an hoste of Christian Brutaines,
 after Cadwalader's Departure to Roome, to aide Idwall,
 sonne to Cadwalader, against the Saxons; which Inner
 the Saxons untrulie call Inne, and saie, that he was a
 Saxon, and accounte him to be decended of the Pagan
 Saxons, because he and his Men spake the frenche lan-
 guage. He was Kinge of the West Brittaines or Saxons,
 and in his olde age he left his Kingdome, and went to
 Roome to visite the Sepulchre of his Cousin Kinge Cadwa-
 lader, after he had reigned Kinge xxxvii. yeres, and had
 vanquished the Pagan Saxons of Kente, and builded the
 Abbey of Glassebury, and the Colledge of Wells. But
 nowe to retorne, to shewe the bloodie murther of the faith-
 full Christen Brutaines, who were learned and famous
 Brethren of the Universtie of Bangor in oulde Powys in
 Cambria, the Pagan Saxons and Irish Nation, sett on
 by the procurement of Augustine, a proud and arrogant
 Monke of Roome, slewe of the unarmed Christen preach-
 ers at Bangor, Chester, and Lichfield, 1000. and destroyed
 theire Universtie of Bangor, and theire most learned
 Librarie. Fiftie of the Christen brethren escaped from the
 Slaughter to Shroudsburie, so called, bicause there they
 shrowded

Crowded themselves from the furious persecution of their
 Enemies. This Towne was first called Pengwerne
 Powys, whither the said aſtie Brethren, with Brough-
 well their King, reſorted, where they built them three
 Temples or Sinagogues, after the manner of Chriſten
 Jewes, and there preached and ſerbed the Lorde. The
 Romaines, Saxons and Normans called them the Moncks
 of Bangor; which Name they liked not of, nor of anie
 other Romiſhe Name or Sette, which was uſed at Roome.
 And becauſe that Brutaines ſhould not longe tyme have
 reſt in their native ſoile, Oſſa, King of Mercia, which
 was by the Saxons newlie called England of Anglia and
 Kingſt, the treacherous Pagan Saxons, who, as before
 is declared, came firſt into Britaine in the tyme of King
 Vortiger, and ſerbed him as his Seruants and Souldiers,
 to aide him then againſt Pines and Scotts in his Warrs,
 this ſaid Oſſa did bereave the Brutaines of all their good
 and fruitfull Lands, Citties and Townes, Villages, Ca-
 ſtles and Holdes, which the Brutaines had aboue Sea-
 borne or Haſerne toward Walſhe or Idwall's Countrey in
 Glouceſterſhire, Herefordſhire and Shropſhire, and after
 he had driven the Brutaines out of their Lands and
 Hereditaments, which they had poſſeſſed ſince Brutus firſt
 Entrance into this Land, the ſaid Saxon Oſſa made a
 greate Ditch betwene him and the Brutaines, and
 called yt Claweth or Oſſa Ditch, and made and ordeyn-
 ed Statutes and cruell Lawes, that, yf anie Britaine
 ſhould come ober the ſame Ditch, except yt were to Mar-
 ketts, or ſhould come with anie weapons abouts them, or
 ſhould come under the ſame Ditch aboue twoe at once,
 then they were to be fined and ymprisoned. In the later
 yeres and reigne of which ſaid cruell and covetuous King
 Oſſa, King of Mercia, abouts anno Chriſti 800. the moſt
 cruell and mightie Pagan Danes entered into Newe En-
 gland, the Saxons beinge latelie become Chriſtians, who
 with ſword and ſier vexed the land of the newe and late
 Chriſten Saxons, without ſparinge of man, woman or
 childe, overthrowinge Churches, burninge Townes, de-
 ſacinge Caſtles and ſtrong Holdes; and althoughe the
 Saxons did, at their firſt Enterance, expulſe them, and
 drive them out of this Realme, yet did the ſaid Danes
 ſtill

still contynue to invade the Realme divers times, and in divers places, till, at lengthe, the Pagan Danes compelled the Saxons to paie the Kinge of Denmarke 4000*li*. a yere for Tribute, called the Danes Gilde; which payment contynued untill Kinge Edward the Sain*t*'s tyme anno Domini 1043. and further, the Pagan Danes putt in every Saxon's House, to be Master over the Housholder, one Dane, which Dane should have Goverment, not onlie of the Housholder, but also of his Wief*fe*, Sonnes, Daughters and Serbaunts, who most holde him as their Lorde, and so was he called Lord Dane. And further, the said Pagan Danes dispossessed the Saxons of the Lands, which the cruell Kinge Offa had latelie gotten of the Brutaines, the Saxons olde frinds, as in Gloucestershire, Herefordshire, Worcestershire, Shropshire and Cheshire; and in Gloucestershire, in the same lands that Kinge Offa tooke from the Brutaines, the Danes made, for their Habitations, Mucheldene, Overdene and Little Dene, and many other Townes, and there made the famous Forrest of Danes, and in Herefordshire they made the Towne and Church of Priestdene, and other Townes in Shropshire and Cheshire. So by God's Permission, the cruell Saxons were rewarded for their Crueltie to the Brutaines. And besides all this, the cruell Saxon Kinge Egbert and Redburga his cruell and covetuous Wief*fe*, for Envie and Malice they had to the Brutaines, and bicause they would have had the Brutaines lands in more larger manner to belonge to England, much like unto a covetuous Achab and Divilishe Iesabell, made Proclamation, that, upon paine of Deathe, all the auncient and Christen Brutaines should, with their Wief*fes* and Children, departe and goe out of their Lands, Citties, Townes and Castles, which they had built and possessed since Brutus first entraunce into Britaine, being abouts 1880. yeres. It was in anno Christi 766. or thereabouts, that the proclamation was made by Egberte and his Wief*fe* Iesabell, against the Brutaines, to departe out of their lands and livings in England to Wild Walthe, above Offa Diche, and also to Cornewall, Scotland and Ireland. After the Brutaines were departed out of Ingland, as afore*sa*id, Kinge Egbert caused Hloiger or Loerine to be called Ingland, abouts the

the yeres aboue written. The wicked Saxon Rowone or Ronwen, Daughter to Hengiste, as afore said, after that Mortiger, her husband, was, for her sake, deposed from his Kingdome, and Mortimerus his Sonne chosen Kinge in his steed, Mortimer the newe Kinge was cruellie poisoned by the said Rowon or Ronwen his Stepmother, after he had reigned sixe yeres. Further, she caused the noble Kinge Emris Melidgia by her meanes to be poisoned, because the said Kinge Emris Melidgia had burnt Mortiger her husband, at his Castle of Caer Marthen. For she was verie skillfull in the arte of Poisoninge.

The cruell Pagan Danes destroyed most parte of the Danes. newe Abbeyes, latelie erected by the newe Christened Saxons, which the said Saxons, then and yet called Englishe-men, had robbed and spotted from the Brittaines, to whom they were sometime seruaunts; of which Abbeyes, by them destroyed and defaced, the proud and arrogant Kinge Edgar reedified seaven and fortie. The reason why Edgar was called the proud Kinge was, because he used to be rowed in his barge at Westchester with viii. Kinges, that is to saie, Kinoch Kinge of Scottes, Macolme Kinge of Comberland, Macon Kinge of Man, Duffinwall, Systerthe, and Huwall three Kings of Walthe, James Kinge of Norway, and Iukill Kinge of Westmerland. Abouts anno Domini 913. the said Danes did winne and conquere from the Saxon Kinge of Mercia, muche of his Lands abouts Warwickshire, Oxfordshire, Northamptonshire, and Gloucestershire, as Deyntree, Dane Church, or Donchurch, Myrryden, and Wallingford Castle and Towne, with the three Deanes or Danes Townes, with the famous Forrest of Dane, which Lands the Danes possessed, till yt pleased God to dispossesse them of all theire right, which they claymed in England, by William I. small, who conquered them and others anno 1066. Canutus the Dane abouts 1036. after he had subdued Scotland, as appeareth by his Records, was Kinge of fower Kingdomes, viz. England, Denmarke, Scotland and Norway, whiche he held not longe.

WILLIAM Conqueror entered this land anno Mundi 4994. anno Christi 1066. from Brutus first entraunce 2229. yeres. He descended from Kollo or Robert, a Capteine of the cruell Pagan Danes. Kollo was Capteine of the Pagan Danes abouts anno Christi 806. For abouts that tyme the Danes were in theire greatest Exaltation. For they joyninge themselves with the ¹ Jermennis fratribus, swarmed like waspes over most parte of Europa, conqueringe Countreys, Citties and Provinces, and especially the Countreys of the Christians, and, amongst other Conquests, Kollo alias Robert conquered the chiefest Cittie in Fraunce called Orleance, and, not longe after his said Conquest, he exchanged the same Cittie of Orleance with Charles, then Kinge of Fraunce, for the Dukedome of Normandy, and so the said Kollo was the first Pagan Daniſhe Duke of Normandy; and after him succeeded in the Dukedome, Duke William Longe Spode his sonne, second Duke of Normandy, who was a stout and couragious Warriour; and after William Longe Spode were successivelie three Dukes of Normandy, called all Richards, of the line and race of the said Kollo the Dane; and after the said thre Richards succeeded Robert Duke of Normandy, which Robert was supposed to be the father of William Bastard, who conquered England. So that it is manifest, that the said William Bastard descended lineallie from Kollo the Pagan Dane, and was the sixte Duke of Normandie. The Danes were mightie skoute and tall men, proud and very lecherous, for the most parte red complexioned and red heared. They fought most of all with greate Halbarbs and great Pollaxes, and eache Lord Dane had his Man to carrie his Axe or Weapon after him, who also carried the like Weapon for himsele, ² the Brutaines called boye lleys yn Danes. The said William Bastard, after that he had conquered the Realme, dispossessed all the auncient inhabitants thereof, and in theire Lands, Countries and ould Inheritaunces placed his owne Countreymen, Kinsmen and friends, as appeareth verie plaine and evidentialie in the Records of the said William. He

was a most cruell and extraordinarie ' envious towards his enemies, and not onlie he, but also all his ofspringe, proved most cruell and murtheringe enemies of the auncient Christian Brittaines, the first Inhabitants of this Realme and Land called Brittain, and of them so named. The civill usage of the Brittaines I meane hereafter to record and make mention of, in a Poetrie I meane to write of the severall Conquests of this Lande, and severallie sett downe the most cruell dealings of the said Kinge William, Kinge John, Henry the first, Henry the second, Henry the third, Edward the first, Edward the second, Henry the sowerthe, and others, and to shewe of the most fearefull and untimelie ends of most of the same Kings, with what wonders and horrible signes and tokens did happen, and were seene verie evidentlie, before the ruine and utter destruction of the said bloody minded Kings; which should seeme to be a manifest token, that the innocent blood of the auncient Brittaines by those Kings cruellie and causeleslie shed, cried for vengeaunce to fall upon the Heads of the cruell Normans, which indeed sorted to the same effecte verie shortly after the Apparitions of the same Signes and Wonders. I for my parte, not to infringe the bonds of Charitie, then the which nothinge is more pleasinge to the Almighty, doe not, nor would not, yf yt were in me or my power to doe, judge anie, but onlie thus muche I thincke, that God will not suffer greate wrongs to be imposed upon poore Captives, as the auncient Brittaines were, but will heare the Crie of the oppressed, and powre vengeaunce upon the head of the Tyrants. But nowe, after the longe, base and servile Slaverie, wherein the distressed Seed of Brutus, that auncient, renowned and famous Trojan, was deteyned, I will, with comforte, rehearse the greate kindnes of the mercifull Jehovah, who did, in the middelt of Justice, remember Mercy, and as he hard the Cries of the Children of Israel, in the land of Egypt, and considered the Crueltie of their Taske Masters, so did he heare the Cries of the Brittaines in the lande of Brittain, latelie called England, and considered the Crueltie of their Taske Masters, and sent unto them, as he did unto Israel,

Exodus 3.
v. 9.

1. Adde, Prince five Man.

a Moses of their Nation, to free them from Bondage. But, alas! to recounte the Benefitts of our lovinge God, I want the penne of Eldras, who was a readie Scribe (my hands beinge heavie, as were the hands of Moses, by reason of old Age, when they were staied up by Iron and Hur) and the tongue of Tullie, who was a fluent Dra-
 tor, to expresse the Goodnes of my God: As first of all, the timelie Visitinge of the Day springe from an highe, which was by God's Providence graunted to the Brit-
 taines, almost as soone as to anie other Nation, or Ile of the Gentiles, the good Iosephe of Arimathaa, a faith-
 full Disciple of our Saviour, beinge the Messenger, to bringe them the glad Tidings of Salvation, within six-
 teene yeres after the glorious Ascention of the immaculate Lambe; which Iosephe with all diligence did instructe the Brutaines in the right faith, pertinent to their Salva-
 tion. And also, when the Normans and Saxons supposed utterlie to extirpate and roote out the Name and Me-
 morie of the auncient Brutaines, as may appeare by their cruell Lawes, Ordinaunces and Statutes, made and or-
 deyned against them, yet God still preserved them and their Seed, so that they did not perishe from beinge a
 Nation, althoughe the said cruell tyrannous Kings did not cease to invent Mischicke against the Brittaines, from
 the said William Bastard to Henry the fowerth. Which Henry in a Parliament, holden in the seaventh yere of his
 Reigne, anno Christi 1406. was almost a whole yere in-
 ventinge and makinge most cruell Lawes and wicked Or-
 dinaunces against the Brittaines and their Children, thinckinge utterlie to roote out their Memoriall from
 under Heaven, and that onlie for that one Offence of Owen Glindower, who rebelled against the Kinge, thinck-
 inge, by some uncerteine Prophecie, that the tyme of the
 Brutaines Bondage was finished, and that himself should
 be their Deliverer, because he was descended from the line
 and race of Kinge Caddwalader. But he was deceived,
 which turned to his owne utter Confusion, and the greate
 miserie of his Countrey. But fower score yeres after, the
 most famous Brittain Kinge Henry the seaventh, (beinge
 sente and miraculouste preserved of the Lord, for the De-
 liberance of the Brittaines and their Children, from
 the

the cruell Bondage and Slavery, which they remayned in under the Normans and Saxons,) and his famous and victorious Sonne Kinge Henry the 8. did free, release and deliver the Idwallians Brittaines from their said Bondage, and made them, in all points and degrees, as free as anie of their Enemies were, either Normans or Saxons. So that, when they were utterlie past all hope of Recovery, the wonderfull Mercies and lovinge Kindnes of the Lord appeared, in sendinge a Moses of their owne Nation, to sett them at libertie, Kinge Henry the seaventh, who was lineallie descended from Kinge Cadwalader, and so from Brutus the first Kinge of the land of Brittain; which Deliveraunce happened anno Domini 1485. after the Brittaines had remayned in Bondage under the Romaines 483. yeres, and under their ould serbaunts the Saxons and Danes till William Conqueror 481. yeres, from William Conqueror to the noble and prudent Kinge Henry the seaventh 409. yeres. The whole Summe and Contynuaunce of their bondage lasted 1393. yeres, and yet the Lord had not forgotten the auncient Brittaines after their longe Punishment, God make them thankfull. And nowe anno Christi 1602. beinge 116. yeres after Kinge Henry the seaventh, the land beinge ruled under three Kings and twoe Queenes, to wit Henry the seaventh, Henry the 8. Edward the sixte, Queene Marie and Queene Elizabeth of famous memorie, the Almightye, multiplynge his Mercies towards us, sent the most noble, learned, vertuous and religious King James, by God's Grace Kinge of Greate Brittain, descended by his Mother from the famous Kinge Henry the seaventh, and also lineallie derived from the three Princes of Wales, and so from Kinge Cadwalader, and consequentlie from Brutus the first Kinge of this Iland of Brittain, who gave yt that Name anno Mundi 2855. before Christ's blessed Incarnation 1108. yeres, and likewise descended by his Father of all the Nobles and Princes of Brittain, and generallie from Albenatus, Sonne to Kinge Brutus, his Majestie . . . likewise descended from most parte of the Nobilitie of th . . . partes of Europa, beinge miraculoullie preserved and se . . . to be Kinge of Greate Brittain, by the determinate Providence of God Almightye, and to be the most assured

assured Joye, and unspeakable Comforte of all true and most auncient Christian Brittaines, whose prosperous Reigne and happie Liefte Almighty God longe preserve and contynue, to his and our greate Comforte, and that his race and line may contynue Kings of Greate Brittain, untill the Cominge of our Saviour Christe to Judgement, even so Amen; and let the faithfull Witnes in Heaven, whose words are yea and nay, saie Amen. From the Creation to Brutus Entry 2855. from Brutus to the 14. yere of Kyng James 2674. totalis 5529. yeres. Britains accounts iust 5577.

The cause of the Brittaines Captivitie.

Hosea 7.
v. 8.

In the 7. of the Prophecie of Hosea and the 8. verse, greate Desolation was threatned to befall Ephraim, bicause he mixt himselfe amonge the People. So likewise there befell the Brittaines greate Desolation, bicause they, beinge Christians, did mixe themselves amonge the Pagan Saxons, beinge Infidells. For Kinge Mordiger beinge Kinge of Brittain, and a professed Christian, beinge combred with the Warrs of the Pits and Scotts, abouts anno Domini 477. did (as I have before said) send for Aid and Helpe to the unbelievinge Pagan Saxons, who cam verie gladiie, under the Leadinge and Conductinge of their treacherous Capteines: Anglia Kingest and Horsa, as hired Seruants to the Brittaines, to serue them in their Warres; which thinge greatlie displeased the Lord God Almighty, that Christians should joine themselves with unbelievinge Pagans, as the forenamed: Anglia Kingest and Horsa, with all their Troupe of Saxons, were, who, instead of worshippinge the true and liuinge God, worshipped Gods of their Inventions, as the God and Goddesse Woden and Fria, who were Graundfather and Graundmother to Kingest and Horsa. Therefore the Lord gave Power to the unbelievinge Saxons, to vanquish and conquer the Nobilitie of the Brittaines, treacherouslie and cruellie murtheringe, upon the Plaine of Salsbury, the nombre of 460. of the Nobilitie of the Brittaines; and also murthered the Brittaines

1. Sic. 2. Sic. 3. Adde, they.

Appendix.

271

Christian Ministers and Preachers at Chester, Bangor, and Lichfield, to the nombre of 1000. and burnt the Univerſitie of Bangor, and all the Brittain Library of learned Bookes, anno Domini 585. And, ſinallie, God beinge diſpleaſed with the Brittaines, for diſtruſtinge in him and ſeekeinge help at the Infidells, impoſed the Curſe upon the Brittaines, which is threatned in the xliiij. of Jeremiah and the 5. verſe. Cursed be the man, ſaith the Lord, that truſteth in man, and maketh fleſhe his Arme, and withdraweth his Harte from the Lord. Which Thing the Brittaines did, and therefore the Lord permitted theire Servaunts, the unbeleivinge Saxons, whollie to over runne all theire land, and to deteine them in extreme Bondage. Which Pagan Saxons afterwards chaunged the auncient Name of Brittain into England, after the Names of Anglia and Hingſt, the aforeſaid Pagan Saxons Capteines. And nowe, althoughe the Lord, in mercie, have viſited the Brittaines, and ſent a worthie Brittain to be Kinge of theire Countrey, who taketh unto him the Title of Kinge of Great Brittain, &c. yet ſome fantaſticall men, and thoſe, for the moſt parte, Saxon or Norman Puritanes, refuſinge uniformitie, and to followe the Directions of our Sovereigne, will not agree to have this land called by the auncient Name of Brittain, derived of the noble Brutus, but, baſelie minded, continue to call the ſame England, a Name derived from the treacherous Pagan Saxons, Servaunts at the begininge to the Brittaines.

I. Sic.

Num.

Num. II.

E Coll. nostris MSS. Vol. LXXX. p. 148.

*Notes out of the Church Register of Thatcham in
Berks, communicated to me by my learned Friend
THOMAS RAWLINSON, Esq.*

TH. Register of Thatcham, giv'n by Edmonde Docwra of Chamberhouse in this Parish 18. Eliz. anno 1576. commences Anno Domini 1561. all digested by Months.

An. Domini 1561. March 4th. Anne Docwra of Chamberhouse was buried.

Anno Domini 1562. Januarie the first day of this Month Mr. Arthur Docwra, sonne and heyre to the right worshipfull Mr. Edmund Docwray of Chamberhouse, was christned.

1564,

April the xxx. Day Mr. Henry Docwra, sonne to the right worshipfull Mr. Edmund Docwra of Chamberhouse, was christned.

October 1564.

Memorandum, that, whereas a childe was founde by the highe wape, and, by estimation, not iii. Weeks olde, the father nor yet Mother founde ne knowne, being uncerteine whether that were christned or not, I Sir William Meane, by the advise of Mr. William Pounce ordynarie, did baptize the child in my cure and church of Thatcham, at the evening prayer, on a sondaye, John William godfather, and Elizabeth Robinson and Elizabeth Gallard Godmothers, the xv. Day of thasor October.

1565. August the xxi. Maude Fittie, a bastard, was christned, begotten of one Frauncis Fyttie, lakye to Mr. Edmund Docwra &c.

NB. the true Name of Bucklebury is Burghalbery.

NB. a Danish Campe, call'd Grimsbury Hill, on which live a family, call'd at this day Dane Castle, 2. Miles from Thatcham.

Ex Registro.

1565. July the xxii. Day of this Month Ambrose Roylsford, Gentleman, was christned, Mr. Docwra and Mr. Telterfall godfathers, and Mrs. Fouks godmother.

Anno Domini 1572. Maye the xxvi. Day of this month was John Rastall burped, who was kilde uppon Whitson's day at the quintene.

1573. The viii. of this month¹ was burped one of Brodsfeld, who was kyled with a weyn.

1574. The xi. Day of the same month Joan Greene was burped, who was drowned in the ryber by Hamill.

The same day was George Marshall burped, who was slayen by the stroke of a barr within the ground of Mr. Edmund Docwra esquier.

1573. September. The 12. Day of this month Katherin White and Joan White were baptized, daughters to one Whyte a bearer of aqua vita in this Parithe, and he dwelt at Newbery.

1578. John Winchcombe, the sonne of John Winchcombe gent. was baptized the seconde of Maii 1578.

1578. alles Jereland, and dyd penance openly in the churche of Thatcham upon the twelke daye.

1579. The xxiiith. of August was christned Anne Winchcombe, the Daughter of John Winchcombe gent. Thomas Dolman gent. Mrs. Forester and Mrs. Mary Blanchard. Godfather and Goslips puta.

1579. Januarii. Anne Winchcombe, the Daughter of John Winchcombe gent. was buried the viith. daye of the same moneth.

1582. Margareta de Domo elemosyn. (cujus filius traditus fuit mihi ejusd. Roberto Collins tunc Ludimagistro apud sic lic

Thatcham) sepult. fuit primo Septembris Anno supra dict.

scriptorem

Ex hac scriptura mihi patet, Robertum Collins scribam fuisse hujus Libri, scripti 1576.

1585. The xixth. Day of the² same an Irish woman, that dyed at Couldropp farme, and a poore woman's child died at thalmes howse, and were burped in one grave.

1. Nomen mensis deest in Coll. nostris. 2. Deest mensis nomen in Coll. nostris.

M m

Anno

Anno 1591. John Pounge, seruaunte to ould Mason of Greenham, beinge killed with a Carte, was buried the xth. Date of February.

1592. Mr. Nicholas Fuller, the sonne of Nicholas Fuller, Esquire, borne at Chamberhous, was baptized the xviith. of Decemb.

1593. William Wynchcombe, the sonne of Mr. John Wynchcombe, was baptized the viith. of Marche.

1594. Richard Browne gent. buried from Cold Ash, was buried the xliiith. of June.

1596. A poore walking man, dieing in the Street, was burped at Thatcham the 6. Daye of June, anno 1597.

1598. Gyles Raynsford gent. was burped at Thatcham the xvitene Daye of Aprill anno 1598.

Page incert. Anno 1599. mention made of the boroughe of Thatcham.

1600. John Wynchcombe, the sonne of John Wynchcombe the younger, was baptized the last Daye of February, anno 1600. being borne the xliiith. of the seid February, anno prædict.

1601. Whereas ther was a woman childe brought from Fynchamsted, and left in Midgham, beinge of the parische of Thatcham, whereof Mr. Doctor Martyn, Officiall of Berks, beinge certifiende that the childe was not christened, directed his letter to proceede to the administringe of the Sacrament of Baptisme unto the seide Childe; whereupon the seide Childe was christenede the xxiith. of March 1601. in the Parische Church of Thatcham, beinge then named Ione. The Names of the Father and Mother of the same Childe at that tyme we coulde not learne 1601.

1602. Jane Winchcombe, the Daughter of John W. the younger Gent. was bap. the xxvth. of July 1602.

1602. Dennis Wigmores beinge found slaine, was buried the xxvth. of Marche by Warrant from the Corroner. 1603.

1603. John Smith, a pore wayfaring man, died in the Parsonage Barne, was bur'd the viith. of June 1603. John Trill of Midgham died of the Plague, was buried at Midgham in his Orchard the

Joan Cull, the Wiff of John Cull, was buried from Midgham the xixth. of July 1603. died of the Plague.

Marie Hodges died of the Plague, and was buried in

Croft

Crokhame Heath the xxviiiith. of August 1603.

1603. Abraham Gray Precher, dwelling in Readinge, came to Hatcham, and died ther, and was buryed the iiiiith. of September 1603.

1603. a Woman lying sicke in Dunstone fiede, was brought into the ould Almshouse, and there died, and was buried in Hatcham Church yeard the xxvth. of September 1603.

1604. Richard Goddard, the sonne of John Goddard Minister, was baptized the xiiiith. day of December 1604.

1604. Wm. Davis the sonne of Thomas Davis a walking man bapt. the xiith. of April 1605. &c.

1605. John Celie Gent. from Midgham was buried the viith. day of December 1605.

1605. John Hunt, the sonne of John Hunt, baptized at Brimpton the xixth. daye of October 1605. by the Permission and leave of Mr. Thomas Tobye vicar, as appeared by a Certificate under the hand of Mr. Lancelote Hodgson, vicar of the said Brimpton. And in other Places itt appears, Thomas Tobey was vicar of Hatcham then, and it is probable, that the Peoples withdrawing from the Plague was the occasion of these forreign Christenings.

1605. Benjamin Owen, the sonne of Thomas Owen Gent. was baptised the xviiiith. day of Februarpe 1605.

1605. A younge Crisome, being a manchild, beinge found drowned at Chamberhowse mill was taken up, on which the Coroner sate, and by his appointment was buried the xiith. of March 1605.

1606. Constantine Sotwell, the daughter of the Worshipfull Mr. Wiliyam Sotwell Esquier, was baptized the seconde daye of September 1606. in the Chappell of Grimham.

1606. Edward Strowde Gent. and Elizabeth King ^{lic} were married the viiith. daye of December 1606.

1606. a pore young man, beinge found sicke abowte the Berrie stile, was broughte to the ould Almshous, and his certain name not knowne, and there died, and was buried the xiith. Daye of November 1606.

1606. a Child buried at Newburie belonging to Hatcham by leave of Tabie the Parson, by reason of the highness of the Waters.

1608. William Winchcombe, the sonne of John Winchcombe the younger gent. was baptized the xvith. Daye of October 1608. same year burryd xxvth. Day.

1609. Richard Bride, the sonne of Mr. Edward Bride a preacher dwelling in the Towne of Hatcham, was burryd the iiii. day of December 1609. borne first Dec. 1609.

1609. Abell Goddard, the sonne of Mr. John Goddard Minister, baptiz'd 1609.

1609. Elizabeth Smith a pore woman Died in the Cage, was buried the xxiii. of February 1609.

1610. Philip Stroud, the sonne of Mr. Edward Stroude of Henwicke, was baptized the ix. of April 1610.

John Winchcombe the elder gent. was buried the iiii. day of June 1610.

1610. Abigail Wagstaffe, the Daughter of Mr. Timothy Wagstaffe Esquier, was baptized the vi. daye of November 1610.

1610. Michaell Pindar, the sonne of Mr. Michaell Pindar Esquier, borne at Chamberhouse, was baptized the xliith. Day of Januarie in the Chapeil at Chamberhouse 1610.

. of London Esq. borne 6th. of Januarie 1610. Bap. xliith.

Mr. John Goddard of Crotham bury'd 6th. Feb. 1610.

May 17th.

In Anno 1601. It appears Tobey was then Parson of Hatcham.

1601. John Michell, serbaunt to William Dancastell, being drowned by misadventure withing the tithing of Greeneham, within the Parish of Hatcham, the iiii. daye of July, was buried at Hatcham the fifth of the same July 1601.

1610. Elizabeth Offie, the Daughter of John Offie of Madelie in the Countie of Stafford Esquire, was borne the xxviii. daye of Januarie 1610. and was baptized the xviith. day of February followinge.

Tho. Tobey vicar 1610. 1612.

1611.

1611.

1611. Margerie Winchcombe, the Daughter of John W. gent. of Henwicke, buried xix. Sept. 1611.

1607. Benedic Winchcombe, the sonne of John W. the younger Gent. was baptized the xxviith. Daye of September 1607.

1607. John Stronge, the sonne of Wm. S. died at Smith's of the Water side, was bur'd the xliith. Daye of Januarie 1607. the said Wm. S. beinge a pore man that walk'd the Country.

1608. Francis Sotwell, the sonne of the worshipfull Mr. Willjam Sotwell esquier, was baptized the xliith. Daye of Julye 1608. in the Chappell of Grinham.

1611. Joan Merton the Daughter of Amie Merton, whos mother can neither heare nor speake, was bury'd the xxviith. Daye of Januarie 1611.

1611. A pore olde man beinge found deade in the Irish felde, in the Countie of Berks, by name William Lanceford, his trade a miller, as appeared by a pasporte founde in his Pocott, was buried in the Churchyard of the said Chatcham the xxviith. Daye of Februarie 1611.

1611. Hughe Adames being diseased and cured at St. Thomas Hospitales in Southwark neare London, as licensed by the Officers there to be conveyed to Bathe in Sommerfetshire, whoe dyed at Wydyham at John Barges his howse and was bur'd at Chatcham first March 1611.

1612. Abigall Wagstaffe, the Daughter of Mr. Tymothie Wagf. Esquier, was buried the viith. Day of April 1612.

Willjam Sotwell, the sonne of the worshipfull Mr. Wm. S. esquier, was buried the xvth. Daye of April 1612. from Grinham.

1611. Henrye Stroude, the sonne of Mr. Edwarde Stroude, was baptized the xxliith. Daye of February 1611.

Ad Ann. 1612. Hac manu recenti:

Pr. Levie Smith of Pubury, that now is libeing this first day of September 1695. being borne at Chatcham as thus: Levie, the son of Richard Smith of Chatcham,

Chatcham, was baptized the xiiith. day of February 1612.

1612. Edmund Wallis, of Brinckworth in the Countie of Wiltes, comeing homewards from London, died at the Signe of the George In in Chatcham, and was buryed the xiiith. daye of Februarie 1612. in Chatcham Church yearde.

1613. John Comlyns, the sonne of Edwd. T. gent. was baptized the firste daye of June 1613.

1613. A younge man in blacke Breeches, and Dublett Cutt, being found dead at Greenham, in the Parithe of Chatcham in the County of Werks, was buried ib. 6. Decembr. 1613.

1614. John Butler of Rubury was killed at Chatcham Townes end by one of Rubery the 14th. daye of June 1614.

1614. Richard Comlynnes Esqr. and Grace Tobey were marryed the 2th. of November 1614.

1615. Thomas Wagstasse, the sonne of Timothie Wagstasse of the Middle Temple London Esquier, borne at Chamberhouse the 29th. daye of March 1615. and baptized the 6th. daye of Aprill next following.

Timothe Wagstasse, the sonne of Tim. W. ut supra, borne ib. 21st. of August 1616. and baptiz'd the tenth of September following.

Grace Comlyns, the daughter of Richd. Comlyns of the Inner Temple Lond. Esqr. was borne the 19th. day of Januarie 1616. and baptized the first date of Februarie followinge.

1617. Thomas Tobye Clark, vicar of the Parish Church of Chatcham, was buried the last daye of Aprill. 1617.

1617. Elinor Sotwell, the Wife of William Sotwell of Lincoln's Inne London Esquier, was buried the 16th. day of July 1617.

John Olley, the sonne of Sir John Olley Knight, was borne at Chamberhouse the 18th. day of Januarie 1617. and was baptized there the 25th. day of the same moneth.

Henry Shipton, the sonne of John Shipton gent. was baptized the 24th. of Februarie. 1618.

John Wagstaf: son of Tim. Esqr. &c. borne at Chamberhouse 3d. of May, and christen'd 20th. 1619.

1619. Henry Knight, the sonne of Roger Knight of Grinham

ham Esqr. buried 25th. Sept. 1619.

1619. Katheryn Olley, the Daughter of Sir John Olley Kt. was borne at Chamberhouse the 2th. day of Januarie 1619. and baptized the 12th.

Nicholas Fuller Esqr. died at Chamberhouse the 23th. of february 1619. and was interred the second day of March.

1620. Sir Nicholas Fuller Knight was buried the fifth day of July. 1620. And dyed upon Mundaye, being the third Iulie, at Michelmarch in the Countie of South.

Mary Norton, the wife of Walter Norton Esq. was buried the xviith. day of february 1622.

1624. Thomas Fauconer and Constance Sotwell Dtr. of Wm. Sotwell Esqr. were married 2. of June 1624.

1624. Wm. Lewis, son of Sir Edwd. Lewis Kt. borne the 18. Nov. 1624. Thursday, bapt. first of Jan. being Saturday.

1624. Anne Norton, the Dtr. of Walter R. Esqr. was buried 20. of March 1624.

Ditto George Gaire Esqr. was buried 20th. of March 1624.

Richd. Lewies, son of Sir Edward L. Kt. borne at Chamberhouse 10th. Sept. 1626. on Sunday, and baptiz'd the 24th. 1626. Rose, wife of Robt. Wonython Vicar, bur'd 20. April 1627.

1627. John Wonython, the son of Mr. Robt. W. Vicar, was buried 17th. of June 1627.

In the last Lease of the Register, "Henry Winchcombe of Burghulbury Esquier, Lord of this Mannour of Thatcham, was buried at Burghulbury aforesaid 5th. April 1629.

So far about Thatcham.

Num.

Num. III.

E Coll. nostris MSS. Vol. XLI. p. 188.

Extracts from the Register of Haukehead, in the County Palatine of Lancaster, beginning in the year MDLXVIII. communicated also by my learned Friend THOMAS RAWLINSON, Esq.

BEE it remembred, that, upon the tenth Day of June at night, in the year one thousand six hundred eighty and six, there was such a fearfull Thunder with fyre and rayne, which occasioned such a terrible flood, as the like of it was never seen in these parts by noe man living; for itt did throwe down some Houses and Mills, and took away severall Briggs, and the Water did run through Houses, and did much Hurt to Houses; besides the Water wash't great trees by the Rootes, and the Becks and Rills carried them with other great trees, stocks and great stones a great way off, and laid them on Mens Grounds; yea further, the water did so fiercely run down the Hye wayes, and made deep Holes and Ditches in them, that, at severall Places, neither Horse nor foote could passe; and besydes the Becks and Ryvers did so breake out of their Races, as they brought exceeding great Sand-beds into Mens Grounds att many Places, which did greate Hurte, the never like was knowne; I pray God of his great mercy grante, that none which is now living may never see the like againe.

Anno 1657.

March 21. ——— Elisabeth, the Daughter of William Hodgthson of Fieldhead, a young Child, under three years ould, whoe went with her Brother from Werwicke-Ground, where they lived near William Hackreth's. And as she was goeing home againe by her self, she lost her way, and wandered to the Hye Green, and there was sterbed to Death; and could not be found, though sought by many, until foure dayes, after that she was lost, the day first
men

mentioned beinge the day on which he was found and buried.

Feb. 10. 1658. Agnes the wife of Edward Rigge de Hye-Wrey, a Quaker, which was buried at Coulthouse in George Braithwaites Porke, the same being an intended burying Place for that Sett, and hee the first Corps, which was laid therein.

1664.

Aprill 4.] Memorandum, that there was a Man Drowned in Thirston-Water, which was found casten up att the Water Head, near to the Peate in the High way, who had layde so long in the said water, untill the Haire was com'd of his head, and his face was sore eaten and disfigured with fishes: he being a stranger and not knowne by any, was brought to Hawkeshead Church by a Horse in a Carr, and buried in a Close in the Churchyard, at the Northsyde of the Steeple, Daye and yeare firste mentioned and expressed.

1672.

Aprill 8.] Thomas Lancaster, who, for paysoning his owne family, was adjudg't at the Assises at Lancaster, to be carried back to his owne House at Hye Water, where he liv'd: and was there hang'd before his owne Doore, till he was dead, for that very fact, and then was brought, with a Horse and a Carr, into the Vault House Meadow, and, for threat, hunge up in Iron Chaynes on a Gibbett, which was sett for that very purpose on the South syde of Sawrey Casy, near unto the Pool-stank, and there continued untill such tymes as he rotted every the Bone from the other.

1689.

December 16.] Bernard Swainson, who was Edward Braithwaite's Apprentice, went with William Stamper, a great while within Rights, to William Braithwaite's Shopp in Hawkeshead, for to beare him company a little, and at there meeting these three young Pouths were all very sober and in good Health: and, about twelbe o'the Clock o'the Righte, they made a Bett, that if this Bernard Swainson could drinke of nyne Roggyns of Brandy, then William Braithwaite and William Stamper was to pay for them: but if Bernard decayled, and could not

N n

Drinke

Drinke of nyne Roggyns of Brandy, then he was to pay of his own Charges for that he drunk. Now this Bernard drunke of those nyne Roggyns of presently, and shortly after that fell downe upon the floore, and was straightway carried to his bed, where he layde two and twenty Houres, dureing which tyme hee could never speake; noe nor never did knowe any body, though many came to see him, and soe he dyed.

1697.

September 16.] James Braithwait, late of Crosthed, did goe to the Waterfoote for a Boate Load of Lyme Stones, for William Braithwaite of Bryers, and as he was coming back againe, was drowned in Winder-Meer-Water: and three Men that was with him, by God's greate Mercy, gott all out of the Water, and saved there Lives. The Boats, which they were in, being loaded with Lyme-Stones, was lost and did into the bottom of the sayde Water: and he was buried in the Day of the Moneth abovementioned.

At the End of Hawkeshead Register.

October 31. 1694.

Whereas there hath been of late some Difference touching the Church Dues due within the Parish of Hawkeshead, it is this Day, for ascertaining the said Dispute for the future, by the Consent of Roger Kirkby, Esqr. Impropiator there, and of the four and twenty of the said Parish, ordered, that the Dues following shall be paid to the said Roger Kirkby, and his Successours, in manner and form as formerly they have been paid time out of minde.

That is to say:

	l.	s.	d.
For every Marriage of Forreiners by License	0.	1.	4.
For every Burial in the Chancel	0.	6.	8.
For every churcheing of Wives, liveing with- in the Walliawicke of Hawkeshead	0.	0.	4.
For every Burial in any part of the Church (except in the Chancell) and also in the Church-yard, of all Persons dying within the Walliawicke of Hawkeshead	0.	0.	8.

for

for every Marriage, when either the Man or
the Woman lives within Hawkehead Wal- } o. 1. 4.
liawicke

The Chancell belonging to Mr. Sandys's Quire touch-
ing Burials excepted.

Also all free-Holders to pay as usually for } o. o. 4.
Registering for every Christening

for every Marriage ——— o. o. 4.

for Registering every Buriall ——— o. o. 4.

Roger Kirkby.

Sam. Sandys.

Myles Sandys.

Thomas Sandys.

William Braithwaite.

William Sawrey.

Adam Riggs.

Henry Sawrey.

George Kirkby.

William Benson.

Robert Satterthwaite.

Will. Canres.

James Taylor.

John Braithwaite.

Robert Benson.

James Braithwaite.

Myles Sandys.

Myles Strickland.

Tho. Brathwaite.

George Bankes.

William Satterthwaite.

John Sawrey.

Richard Harrison.

Gowme Braithwaite.

The Names of the twenty foure of the Parish of Hawke-
head appointed and made up the 7th. Day of Aprill 1702.

Myles Sandys, Esq.

Mr. Thomas Sandys.

John Sarey.

William Braithwaite.

Robert Satterthwaite.

Adam Rigge.

Robert Benson.

William Sarey.

William Benson.

Richard Harrison.

Oliver Sandys.

William Sarey.

William Mackereth.

George Banks.

William Satterthwaite.

William Knipe.

George Borwicke.

Anthony Attkinson.

James Braithwaite.

Robert Robinson.

George Braithwaite.

William Mackereth of

Broxe.

i. Alia nomina in Coll. nostris non occurrant.

N n 2

Num.

Num. IV.

*Extract of a Letter written to me by the Reverend
Mr. Jer. Loveday, Vicar of Bisham, and dated
at Taplow near Maidenhead, May 16. 1722.*

SIR,

IN answer to your's of the sixth of this Instant, The Title of our Register is this:

The Register Booke of the Parish of Bussellham
of all those Persons that have beene Christened, Married
and Buried, beginning the fourteenth of April, in
the year of our Lord God 1560.

Anno 1575.

John Hampshire the Bargman that was drowned at
Temple Locke buried the 6th. of November.

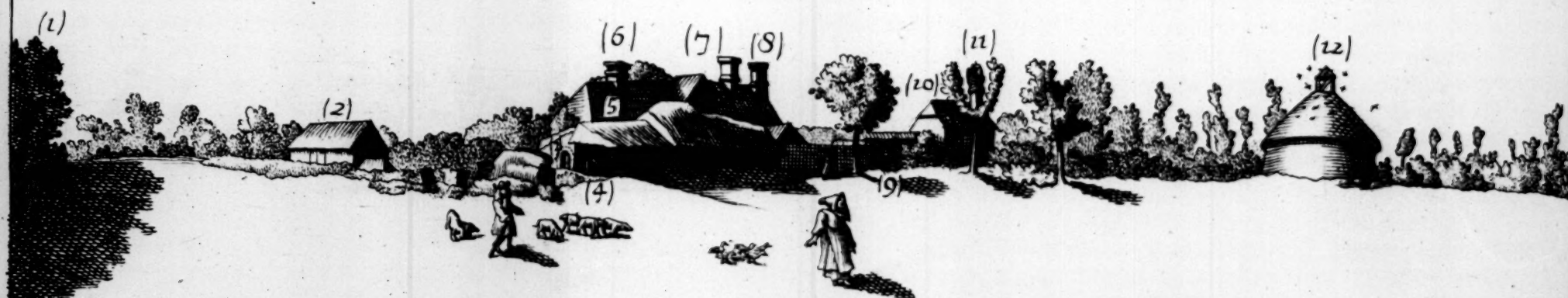
Anno 1579.

William Abraham, Servaunt to Widdow Bowler, washing
himself was drowned at Temple Mill, buried the
4th. June.

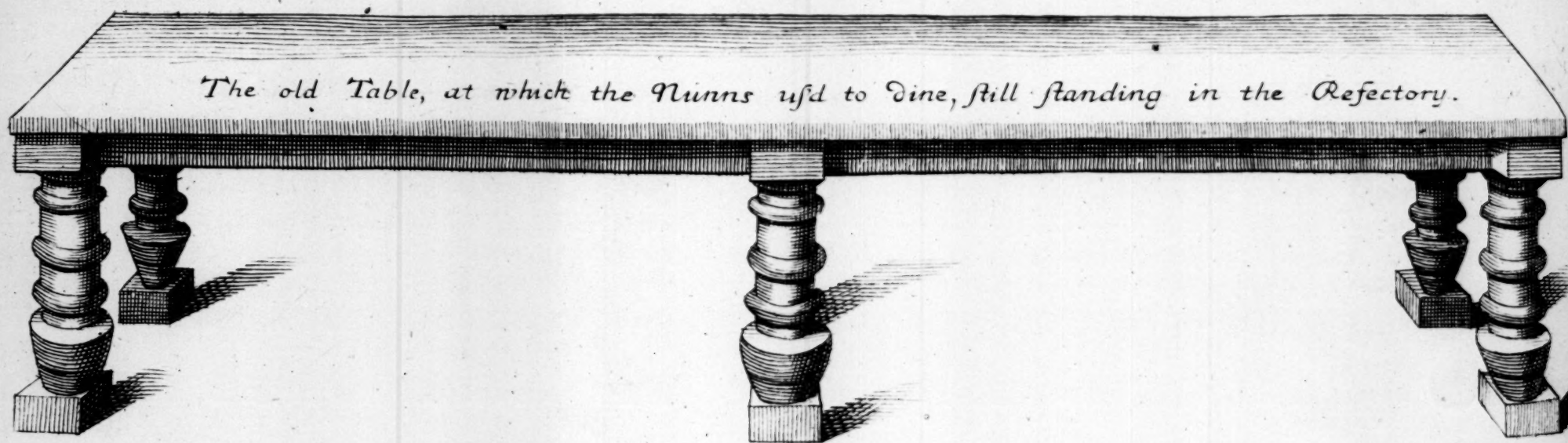
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Num.

Num. 5 Pag. 285 A Prospect of Littlemore Minchery from the North West.



(1) Trees, on the North of which is a Shaw. (2) A Barn, where the Chapter-House is suppos'd to have stood. (3) An old Gate. (4) A Cart-House, about which Place stood the Tower of the Church. (5) The Refectory. (6, 7, 8) Chimneys of the Dwelling House. (9) The Gate leading to the Dwelling House. (10) An Outhouse, the (11) Chimney of which is about the time of H. VII. but the House it self, at least the greatest Part, was built since the great Storm in 1703. when the old Building of it was blown down. (12) The Pidgeon House.



Sumptibus ornatissimi amicissimique Juvenis (multis sane nominibus de studiis nostris optime meriti) JACOBI WEST è Collegio BALLIOLENSI.

Murghers delin et sculp.

Num. VI.

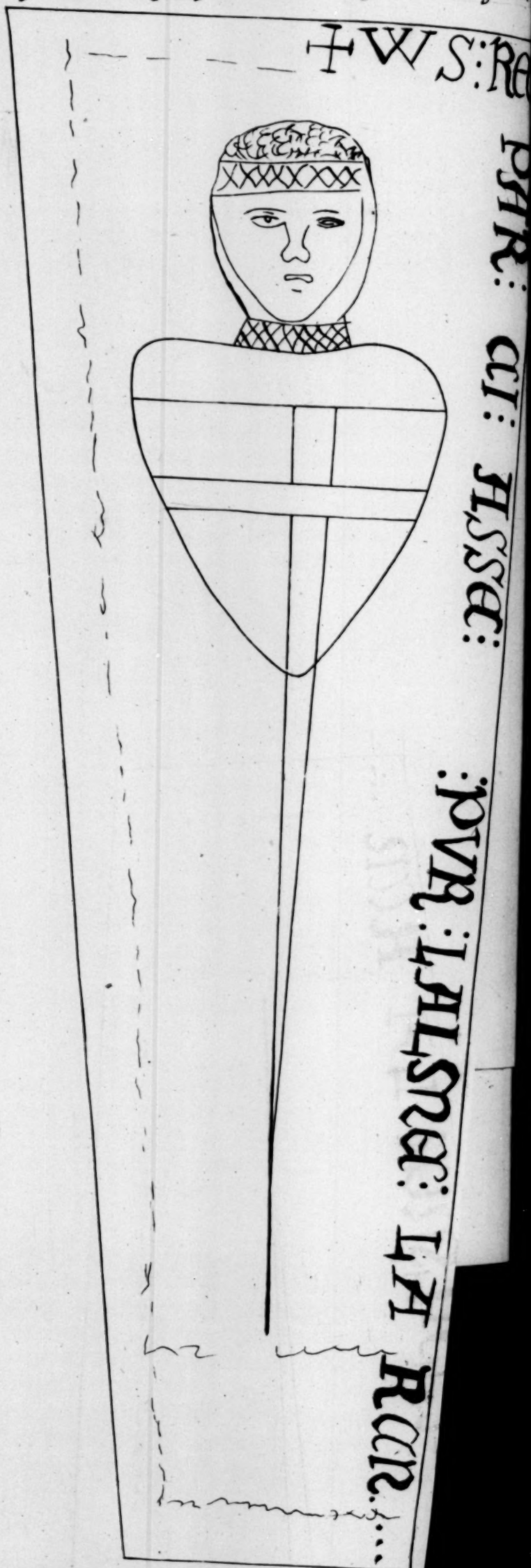
Pag. 285.



MBurghers delin. et sculp.

E M SS. Smithianis penes Editorem, Vol. XXXIX. p. 23
 The Draught of a Marble Gravestone, digged up in the
 Cellar of the Queen's Arms Tavern, in S^t. Martin's le Grand London
 a^o. 1672. which Cellar was the Cloyster belonging to the Church
 as appeareth by the Course of the Pillars, yet to be seen.

Ex MSS.
 Ash. 860.
 p. 442.



Appendix.

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Num. VIII.

E Coll. nostris MSS. Vol. LXXXVIII. p. 104.

Feb. 5th. 17¹².

Mr. Porter of *Corpus Christi* shew'd me a small Paper MS. containing the Expenses of the foundation of the College. It begins, *This boke made the VIII. yere of the Reigne of kyng Herry the eygth: from the second day off March unto the XVI. day of the same moneth.*

PAID to Lawncelate the Slater for two thousand lathys after vis. iiii.d. the xiis. viiid. 99l.

Md. to the said John [Townsend] for payng off half the strete, from the wood yard gate, by the wall of Merton College, to the corner of the wall next unto Canterbury college, iii. score and ix. tealsys, and from the said corner to the garden gate by Saynt Fri- deswyde is wall, which conteynyth xlvii. tealsys, to have found hym stoune and sand, takyng for every teale vi.d. the summe of the hole v. score xvi.d. tealsys.

Item paid to John Matteson for xii. planks off asch, off xvii. foots off lenglth and xxi. ynchis in bredthyth, for a knedyng trooffe, pasterybordis and tables for chambers at xlviii.s. xlviii.d. the pefe.

Item payd for ii. hooppys, on for a cowle an other for a payl } 1d. ob.

Item paid to Robynson for a c. off vi. penny, c. b. penny nayles, c. iiii.d. nayle, and a c. iii.d. nayle. } xlviii.d.

For Ragg from Hedpnton.

Caryage vi.d. 1e lode.

Item paid to John Francleyn for the fore- said xlviii. loodes off stone at the quarre, af- ter xiii.s. iiii.d. 1e c. loodes. } vi.s. iiii.d.

Item

borowyd of Magdaleyn college.

Item paid to Wyllm Clare, }
for caryage off a load off tymber } iiii. d.
from Magdalen college borowyd }

borowyd off Merton college.

Item paid to the same Clare, }
for the caryage off v. quarter lyme } iiii. d.
from Holywell to the college }

Item for too loodes caryage off the Kechyn }
stooft from Henley } xvi. s.

Item paid to Thomas Barnes and Walter }
Downd, for the caryage off ii. loodes of Wayn- } xvi. s.
scottes from Henley }

R. H. 8vi. 8vo.

Mem. that every So-
lutio or Account is
called a Boke.

This boke made from the xvth. day off
March unto the xxxi. day off the same
Moneth.

Md. comenawntyd and agreid wyth Comell.
Clerke, for the makynge off the dextis in the
library, to the summe off xvi, after the maner
and forme as they be in Magdaleyn college,
except the poeple heedes off the scites, thes to
be workmanly wrowght and clenly, and he to
have all maner off stooft foond hym, and to have
for the makynge off on Dexte xs. the sum off
the hole viii. li.

Item borowyd att Magdaleyn college on c. off v. d. nayle,
a c. off vi. d. nayle, Dim. c. x. d. nayle.

Item for a lood off free stone — xii. d.

This boke made from the xxxi. day off March
unto the ix. day off Aprill.

Md. paid to John Townesend, for the pay- }
yng off the quadrant, takyn by the teese, as his } xvi. s. vii. d.
apperyth in the first lesse }

Item for a hoope to the bukate — i. d.

This boke made from the xvth. day off Aprill unto
the xxvth. day off the same monyth.

Gravell 3d. per lode.

Lome iiii. d. per lode.

Boke from Apr. 26. 9th. M. 8. to the 9th. May.
Glew 2d. ob. per pound.

paid

Appendix.

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Paid Mr. Humfrey for xxxii. Days after } lvi.s. viii. d. Humfrey
xx. d. le Dape. ——— } cooke.

Hynge and hookes to the seller and botery }
dors, waying xliiii. lbs. att 10. ob. q le } vi.s. v. d.
pound ——— }

Woke from 9th. May unto the 24. of the same monyth.

Item paid to Wylm Wyris for ii. dosyn herdells vi.s.

Item paid to Robt Carow, for the makynge }
off xxi. beddes after ii.s. the bed, the fyndyng } xl.s.
all maner of stooke except nayles }

Woke from May 24. to the 31. of the same monyth.

Woke from June 3d. to 22d. of June.

Sond 3d. per lode.

Lyme 13d. per quarter, allowyng 21. for xxi.

Item for a bagg of sprygg ——— ix.s. vi. d.

Item for the coostes of Wylm Mertue att }
the xxi. day off June for the space off viii. days } xiii.s. i. d. to W.

Item for the coostes of Humfrey cooke att }
the 22. day off June for viii. days } xlii.s. iiii. d. Mertue &
Humfray

Md. comenawntyd and agreid with Wylm }
c xx } cooke for
thepr la=
borgs.

Est for vii. and iiii. footes off cresse table, and }
several table att iiii. d. the foote, hytt to be } vi.s. viii. d.

made off the stone off taynton, and browght }
home to the college att his propre coostes and }
charges, whereoff he hath receyvyd in earnest }

Item paid to Wylm broke for xliii. foote }
cariage off taynton stone } ii.s.

Woke from xxi. day off June to the iiii. Julii.

In primis paid to Robert Gely for iiii. c. elme }
bord, att ii.s. iiii. d. le hundred } ix.s. iiii. d.

Item deliuered to Mr. Cambye for hys ex=
pensys and other coostes as concernyng my }
lord of Lyncon is scale and the chapter is } iiii. li. xi. s.
scale, for the exempcon off Corpus Xpi college }
owght off hys dyoselle }

Item for globys gebyn to my lord off Lyncon }
and his chaunceller } ii.s. viii. d.

Item

The Publisber's

Item to George Koper his expensys for }
twys rydyng to Wynchester } liiij. s. v. d.

Woke from liiij. off July to the xviii. off the same monyth.

Lyme at xliiij. d. le quarter.

Item paid to Nicholas herne for iii. loodes }
off pold ragg } xxi. d.

Woke from xviiiij. Jul. to the second of August.

Item for viii. li off tyne, att liiij. d. le ponde ii. s. viii. d.

Item to the sexten off new college for a c. }
planch bord } liiij. s. liiij. d.

Md. borrowd off Thomas Pantrye bedyll iii c. lackyng
a foote off planch borde.

Woke from iij. d. Aug. to the xvi. off the same monyth.

Item for ii. c. slate stone ——— ii. s.

Woke from the xvi. Aug. to the xxxi. off the same monyth.

Woke from the xxxi. Aug. to xliij. Sept.

Item for the wrytten off a paper off Indenturs iii. s. liiij. d.

Item ffor vi. queyre off paper att iij. d. ob. le queyre xv. d.

Item ffor a boke of paper for to wryght yn }
the ymplements off the college } viii. d.

Item ffor the byndyng off a boke off parchement viij. d.

Free stone is. per loode.

Item ffor vi. popper pottes, wayng xliiij. }
pound att vj. d. le pound } xs.

Woke from Sept. xliij. to xxvi. of the same m.

Item paid to the same Townesend for the }
pabyng off the kechyn yard, the which is xliiij. } xxi. s.
perches, att viij. d. le perch ———

Item ffor the byndyng off a parchement booke vi. d.

Then follow Payments.

Carpenters had viij. d. per day, and sometimes vi. d. per d.

John Malowse for o o o o o o liiij. s.

Laborars had liiij. d. per diem.

Plasterars had viii. d. per diem, and ther laborar v. d.
per diem.

Malon

rowght
mason.

Mason John Smyth ●●○○○○—○○●○○○. v.s.x.d.

Lepars had vi.d. per diem.

Sawyers had vi.d. per diem.

Plasterers had v.d. per diem.

Item paid to Richard leynose, for the mak-
yng off the master is wood howse by the perch } xxiij.s.
att xiiij. le perch, the summe of perchis xxiij.

John Townesend was a payyar.

Poyners vii.d. per diem.

Paied Nicholas Herne and Wyllm. Brytton
for dyggyng off the foundacon off the Cloyster, } x.s. vi.d.
att iiii.d. le perch, in all xliiii. perchis,

Makyng the walles abowght the college cost iiii.li.

Woke from xxv. day off Octob. to the viith. Nov.

Item to Jasper for ii. loodes off ferne to co-
ner the walles } ii.s.

Item to Walton for a loode off ferne xii.d.

Item for ii. drypppyng pannys ii.s. iiii.d.

Item for a fryng pan xiiii.d.

Item for a reame off paper ii.s. iiii.d.

Item for a staple to the aple howse i.d.

Item for makyng of iiii. payer of pott hookes ix.d.

Item paid to Robt. Glaspar for lviiti. footes } xxiij.s.
off glas, after v.d. le foote } viii.d.

Item for a Locke to the wyne seller dore xii.d.

Item for xxiij. hyrdylles iii.s. vi.d.

Item for iii. hyrdylles vi.d.

Some of Corpus stone came from Berrington or Ba-
ryngton quarry, carriage of which from thence ii.s.
per lode.

Item delueryd to the prior off Studentes
off Glolcyster college by my lordes commawnd-
ment } x.li.

Gloucester Col-
lege.

The President of Corpus is always called Master of
the College in this Book.

Sum: tot: totius lib. 697li.—17s.—8d.

O o

Num.

Num. IX.

E Coll. nostris MSS. Vol. xciii. p. 173.

E Dictionario Theologico Thomæ Gascoigne, S. Theologiae Doctoris Oxoniensis, MS. fol. in Bibliotheca Collegii Lincolniensis Oxoniæ.

*Ex parte 2^{da}. ejusdem Dictionarii. Pa. 47.
Voce Luxuria.*

— Novi enim ego Magister Thomas Gascoigne, licet indignus Sacrae Theologiae Doctor, qui hæc scripsi & colligi, diversos viros qui mortui fuerunt ex putrefactione membrorum suorum genitalium & corporis sui, quæ corruptio & putrefactio (ut ipsi dixerunt) causata fuit per exercitium copulae carnalis cum mulieribus. Magnus etiam Dux in Anglia, s. J. de Gawnt, mortuus est ex tali putrefactione membrorum genitalium & corporis sui causata per frequentationem mulierum, (magnus enim fornicator fuit, ut in toto regno Angliæ divulgabatur,) & ante mortem suam jacens sic infirmus in lecto eandem putrefactionem regi Angliæ Ricardo 2^{do}. ostendit, cum idem rex ipsum¹ ducem in sua infirmitate visitavit, & dixit michi qui ista novit, unus fidelis Sacrae Theologiae Bachillarius. Willelmus etiam Longe, vir maturæ ætatis & decentis, Londoniis mortuus est

¹ *Dice* MS. sed v supra lin. ab ead. videtur fuisse manu.

ex tali putrefactione membrorum suorum genitalium & corporis sui, causata per copulam carnalem cum mulieribus, ut ipsemet pluries confessus fuit ante mortem suam, quando manu sua propria elemosinarie distribuit, ut ego novi anno Domini millesimo cccc^{mo}. xxx^{mo}.

Num. X.

E Coll. nostris MSS. Vol. LVII. p. 21.

E MS. veteri in Bibl. Bodl.

HII sunt libri, quos Johannes de Bruges, monachus Coventr. scripsit ad opus Coventr. ecclesiæ. Qui hos ab ecclesia sine consensu conventus alienaverit, anathema sit.

In primis ymnarium in grossa littera.

Hamonem super Ysaïam.

Missale in infirmario.

Missale ad crucem.

Duo Missalia domni Prioris Rogeri, scilicet collectas cum secretis & postcommunione.

Unum Benedictionale, ad opus ejusdem prioris in grossa littera.

Alterum Benedictionale ad opus conventus.

Librum cartarum.

Martyrologium, Regulam Sancti Benedicti, & pastorale, in uno volumine.

Librum cartarum.

Unum gradale cum tropario & cum processionali.

Psalterium domni prioris Rogeri.

Palladium de agricultura.

Librum experimentorum, in quo ligatur compotus Helprici.

Parvum librum, in quo continetur compotus, & compotus manualis, & Merlinus, & tercius compotus.

Ordinale in choro, quod cum magno labore composuit.

Tabulas in margine martyrologii, in quibus continetur cotidiana ætas Lunæ.

Kalendarium mortuorum in eodem libro.

Kalendarium mortuorum super magnum altare.

Tabulam responsoriorum corneam, quam fecit cum magno labore.

Capitulare in conventu, in quo junguntur simul capitula & collectæ.

Item capitulare domni prioris Rogeri.

Librum domni prioris Rogeri, in quo scribitur duodecima lectio per annum, cum evangelio & collecta in cappis, in albis, & in XII. lectionibus.

Librum Decretalium, cum capitulis decretorum & cum aliis scriptis.

Psalterium, Placebo, commendatio animarum & Diurnale ad opus monachorum infirmorum.

Generationes veteris & novi Testamenti ante Scolaſticam hyſtoriam, & ante Psalterium domni Anselmi.

Pater

Pater noster cum circulis & cum glosa in magna pelle vitulina.

Ordinale super Missale magni altaris.

Tabulas compoti cum Kalendario ante sententias Petri.

Item tabulas compoti ante Psalterium Roberti de Honintona.

Item librum de statu ecclesiæ, quem Osbertus composuit.

Item versus de laude beatæ Mariæ, cum Psalterio & cum ¹ colletariis.

¶ Hee sunt terræ, quas Leofwinus abbas ^{De Leofwino.} distraxit cum ecclesiis. Malgerio archidiacono Wintoniensi dedit Cestretune. Cuidam, vocabulo Urs, dedit Saleswerp. Cuidam Radulpho de Baleis dedit Lumitiene, & dimidium Ruitune. Hugoni comiti pro villa quæ Kerile dicitur dedit Eatun super De.

¶ Hee sunt terræ, quas Robertus episcopus ^{De Roberto de Limesi.} de Limesi ejecit cum ecclesiis. Roberto de Flamville dedit Barewelle. Burbeche. q; duas hidas Binthingebi. q; propriam mansionem in Coventre. q; hospitium & croftam in Willenhale. Walton. Pachentun. Turstano archiepiscopo. Winewich. Roberto episcopo Lincoln. Kildesbi. Noel cum filia sua. Greneberge. & domos Coventr. Humfrido Hastings. Hida & dimid. cum Caldecote. Galfrido. III. virgatas & dimid. & XIII. acras. de dominio. Offechirche. Matri Ricardi

1. Pro collectariis.

Ricardi filii episcopi duas virgatas in Franke-
ter, & Radulpho & Osbern virgatam in Waf-
pertune. Radulpho de la Mare. Fillimgele cum
filia sua dedit. Alias etiam terras hinc & inde
dividens, cuncta proprio egit arbitrio. Quin-
gentas etiam marcas abrasit de trabe una & ta-
bula, quæ fronti altaris præminebat.

De Ro-
gero de
Clintun.

¶ Hee sunt terræ, quas Rogerus episcopus
dedit cum ecclesiis. Monachis albis de Stanleia
dedit Radewei. Hugoni le Poer Haddun &
Assibi. Priori de Kenilwrthe & Osberto Le-
mintun. Henrico de Muntford ii. hidas & dimi-
diam in Cherlecote. Henrico de Clintun iii.
hidas in Cubintun. Willelmo de Launei i. hidam
in Naptun. Willelmo de Ginnes dimidiam hi-
dam in Merstun. Willelmo filio Ailwini dimi-
diam hidam in Sutham. Helis filio Willelmi di-
midiam hidam in Sutham. Johanni de Wilme-
cote in Merstone in Gloucestresire, dimidiam
hidam. Præterea unam tabulam quæ altari
præminebat, auro & argento radiantem, con-
rasit.

These Extracts about Coventry are not print-
ed in the Monasticon.

In the said MS. are two Charters, for Privi-
leges of the Clergy.

Num.

Num. XI.

Out of a Letter, written to me by my Reverend and learned Friend Mr. Thomas Baker, the Cambridge Antiquary, dated March 4th. 1721.

HAVING met with a Copy of the Statutes of your University, to fill up a Letter, I send you part of one of them, in confirmation of somewhat I sent before.

De electione Servientium, & primo de Capellano Universitatis.

§. 7. Item, quia variæ variorum Statuum sunt personæ, quarum gratiis, laboribus & favore est Libraria hujusmodi ad incrementum studii feliciter consummata, Universitas nominavit personas certas, quæ magis eorum judicio sunt meritæ, quarum nomina in perpetuum, virtute Statuti, & sub pœna perjurii, habebit Capellanus, qui pro tempore fuerit, in Missis suis singulis, & in memoria commendatos specificè speciali, quorum sequuntur nomina, & sunt hæc: Illustrissimus Princeps Henricus quartus Rex Angliæ & Franciæ, Serenissimus Princeps Henricus Princeps Walliæ primogenitus suus, Illustres sibi Fratres Thomas, Joannes, & Humphredus, Thomas Arundell Cantuar: Archiepiscopus, Philippus Repington Lincoln: Episcopus, Edmundus Comes Marchiæ, & Mr. Richardus Courtenay. Insuper Universitas statuit

tuit & decrevit, quod pro prospero statu omnium vivorum mortuorumque, qui ad Librariam illam, vel ad alios Universitatis usus aliquid notabiliter contribuunt, quolibet anni Quarterio, de Spiritu Sancto Missas tres, ac de Requie ex vi Statuti totidem celebrabit.

§. 6. — Et quia Caput ceteris Membris Prærogativa convenit anteferri, Universitas statuit & decrevit, quod Cancellarius Universitatis, qui pro tempore fuerit, valeat Librariam, dummodo alta die, cum sibi placuerit, visitare. Quam prærogativam, ad vitæ terminum, concessit Universitas in favorem Magistro Ricardo Courtenay nunc Cancellario, cujus temporibus & labore completa est Domus.

§. 2. Item, pro prædicti Capellani fundatione stabili & securiori fundamento, Universitas ordinavit, quod centum solidi Assizæ panis & cervisiæ, quos Illustrissimus Princeps Henricus quartus, Rex Angliæ, Universitati suæ in Memoriale in perpetuum contulit gratiose, una cum sex solidis & octo denariis quos Capellanus celebrans Universitatis Missas recipere consuevit, in dicti Capellani sustentationem in perpetuum applicentur. Ita tamen, quod una cum onere dictæ Librariæ teneatur etiam Universitatis Missas & Exequias celebrare —

§. 1. — Universitas statuit & decrevit, quod Capellanus idoneus in sacerdotio constitutus, in Custodem Librariæ communis in Congrega-

gregatione Regentium solenni eligatur, sub modo & forma quibus eliguntur Universitatis Bedelli &c.

AFTER the Receipt of the said Letter, Mr. Baker sent me, out of the same Book, the Statute, *De Exequiis*, concerning Archbp. and Bishop Kempe. His Letter is dated March 16. 1721. and from thence I shall transcribe the whole Statute.

Exequiæ & Missæ.

Quarto Idus Aprilis Anno Domini. 1478. Magistro Thoma Chaundler Cancellario & Magistris Galfrido Symeon & David Ireland Procuratoribus, in magna Congregatione Magistrorum Reg. & Non Reg. edita sunt Statuta infrascripta.

§. 1.

Inprimis statutum est, quod singulis annis, futuris temporibus, ad dispositionem Cancellarii & Procuratorum, inter Festum Sancti Lucæ Evangelistæ, & Festum Omnium Sanctorum, cum major solet esse confluentia Magistrorum, celebrentur Exequiæ solennes & Missæ in crastino pro animabus venerabilium in Christo Patrum ac Dominorum Domini Johannis Kempe nuper Cardinalis & Cantuar. Archiepiscopi, & Domini Thomæ Kempe London Episcopi, cum ab hac luce migraverit. Quibus Exequiis

P p

&

& Missæ Dominus Cancellarius, omnes Doctores omnium Facultatum, & omnes Magistri Regentes & Non Regentes qui pro tunc infra Universitatis præcinctum extiterint, interesse teneantur. Et quilibet Doctor S. Theologiæ post Lectionem suam Ordinariam in novis Scholis Theologiæ dicat has preces. “Anima Domini Johannis Kempe Cardinalis, & anima Domini Thomæ Kempe London Episcopi, & animæ omnium Benefactorum nostrorum per misericordiam Dei in pace requiescant.” Et quod quilibet Graduatús quandocunque prædicaturus in his tribus locis, aut aliquo istorum, viz. infra Universitatis præcinctum, ad Crucem Sancti Pauli, vel ad Hospitale Sanctæ Mariæ extra Bishopsgate London, dictos Reverendos Patres Dominum Johannem Kempe nuper Cardinalem & Cant. Archiepiscopum, & Dominum Thomam Kempe London Episcopum, nominatim & expresse suis orationibus commendare teneatur. Provisto, quod hæc Ordinatio primo vim capiat & effectum, cum summa mille marcarum, ad ædificium Scholarum S. Theologiæ applicandarum, fuerit plenarie Universitati Oxon. persoluta. Et si contingat, aliquam portionem dictæ summæ mille marcarum, post completum ædificium hujusmodi, remanere, quod portio remanens ponatur in aliqua cista ad usum Scholarium mutuari volentium : *de qua causa summa constiterit, fiet Statutum.*

§. 2.

Item 12. die Octobris ordinatum est, quod, non obstante Statuto nuper edito, scil. quod ordinatio concernens celebrationem Exequiarum & Missæ in crastino pro animabus venerabilium in Christo Patrum ac Dominorum Domini Johannis Kempe nuper Cardinalis & Cantuar. Archiepiscopi & Domini Thomæ Kempe London Episcopi, cum ab hac luce migraverit, tunc primo capiat effectum, cum summa mille marcarum, ad ædificium Scholarum S. Theologiæ applicandarum, fuerit plenarie Universitati Oxon. persoluta. Fiat nunc Ordinatio, quod, dummodo prædictus Reverendus Pater, in partem solucionis prædictæ summæ mille marcarum, ducentas marcas solvit, & ad solutionem summæ residuæ seipsum, per Indenturas sigillo suo signatas, obligavit hoc præsentis anno, scil. in anno Domini 1478. celebrentur Exequiæ & Missæ pro Reverendis Patribus prædictis, & sic de anno in annum juxta formam Statuti prius editi in hac parte. Proviso, quod hæc prius Ordinatio nullius roboris sit aut efficaciam, nisi de prædictis mille marcis satisfiat Universitati, juxta tenorem Indenturarum inter prædictum Revdum. Patrem Dominum Thomam Kempe London Episcopum & Universitatem facturarum.

I suspect, (saith my learned Friend) there may be some mistakes in the first Copy (be-

longing to Trin. Coll. Cambr.) I think there is none from me. You, Sir, know, how to make some allowances for the Latin of that Age. By a following Statute, Bishop Kempe seems to have made good his Contract.

De Concionibus.

Item statuit Universitas & decrevit, quod singuli Graduati prædicaturi in suis Sermonibus solennibus intra Universitatis nostræ præcinctum, ad crucem Sancti Pauli, seu Hospitale Beatae Mariæ extra Bishopsgate Londoniis, Illustriss. Principem Humphredum Ducem Gloucestræ, Tho. Wolsey Eborac. Archiepiscopum, Johannem Kempe Cant. Archiepiscopum, Thomam Kempe Lond. Episcopum, Richardum Lichefeild Archidiaconum Middlesexia, Margaretam Comitissam Richmondia, & Mariam ejus nominis primam, nominatim & expresse in suis Orationibus commendare teneantur.

Num.

Num. XII.

E MSS. Smithianis penes Editorem,
Vol. xxxix. p. 19.

Godfrey Goodman, Bishop of Gloucester, hav-^{Ex MSS.}
ing reckon'd up divers instances, to manifest^{Alhm.}
the increase of Socinianisme among us, in^{826. Tit.}
his Epistle Dedicatory to Oliver Cromwell,
then Lord Generall, to his Book intituled,
The two great Mysteries of Christian Religion,
the ineffable Trinity, ' wonderfull Incarnation ex-
plicated, printed anno 1653. adds this:

AND I will insift in one particular: The
White Thorn at Glastenbury, which
did usually blossome on Christmas day, was cut
down, yet I did not heare, that the party was
punish'd. Certainly the Thorne was very ex-
traordinary. For, at my being there, I did
consider the place, how it was shelter'd, I did
consider the Soile, and all other circumstances,
yet I could finde no naturall cause; this I know,
That God first appear'd to Moses in a Bramble-
bush; and that Aron's rod, being dried and
withered, did budde; and these were God's
Actions and his first Actions; And truly Glas-
fenbury was a place noted for holyness, and the
first religious foundation in England, and in
effect it was the first dissolved, and therein was
such a barbarous inhumanity, as Ægypt never
heard

1. L. and wonderfull.

heard of the like. It may well be, that this White Thorne did then spring, and began to blossome upon Christmas day, to give a testimony to Religion, that it might flourish in persecution; as the Thorne did blossome in the coldest tyme in winter, (though the sun in so great a distance might seeme to want heate to bring forth the sap) so Religion should stand, or rather rise up, though religious houses were pulled down. I never heard nor read, that any ancient Author did mention this Thorne, which certainly they had not omitted, if there had byn any such thing; and by the growth of the Thorne, truly I did judge the age thereof to be much about the time of the dissolution of that Abbey.

I took Occasion to mention this Thorne in the Prolegomena to my *Theatrum Chemicum Britannicum*, printed 1652. viz. a yeare before this Byshop printed the before mentioned peece, but, that it was produced from a natural cause: and besides us two, I do not remember to have read any Author who hath taken notice of this Thorne in print, except Gerard and Parkinson in their Herballs, and Cambden, but that all the Remembrance we have of it, hath past along among us by Tradition only, which I have often heard spoken of, and by some who have seene it, whilst it flourished at Glastenbury.

Upon

Upon Saint Stephen's day *Anno* 1672. Mr. Stainsby (an ingenious Enquirer after things worthy memoriall) brought me a branch of Hawthorne, having greene Leaves, faire Budds and full Flowers, all thick and very beautifull, and (which is more notable) many of the Hawes or Berries upon it, red and plump, some of which Branch is yet preserved in the Plant Booke of my Collection. This he had from a Hawthorne Tree, now growing att Sir Lance-lote Lake's house near Edgworth in Midlesex, concerning which, falling after into the company of the said Knight (7th. July 1673.) he told me, that the Tree, whence this branch was plucked, grew from a slip taken from the Glastonbury Thorne about 60. years since, which is now a bigg Tree, and flowers every winter about Christmas.

E. Ashmole.

Num. XIII.

Out of a Letter, written to me by my foresaid learned Friend Mr. Baker, and dated May 8th. 1722.

IN Dr. Gale's Edition of *Gul. Malmesbur. de Antiq. Glaston. Ecclesiæ*, p. 328. there is (as you know) a Catalogue of the Abbots of Glastonbury, as far as Michael *an.* 1234. In the MS. ¹ at Trin. Coll. from whence he printed

1. MS. Coll. Trin. Cant. Clas. B. 3. 37.

it,

it, there is a Continuation in a different hand, thus, p. 16.

Rogerus de Forde	x.
Robertus de Pederton	xiiii.
Johannes de Tanton	xvii.
Johannes de Cancia	xiii.
Galfridus Fromund	xx
Walterus de Tanton	xi.dies.
Adam de Sodbury	xiii.
Johannes de Breynton	viii.
Walterus de Monyngton	xxxiii.
Johannes Chynnak	xl.
Nicholaus Frome	xxxvi.
Walterus More	xviii.Ebdoma.
Johannes Selwode	xxxvii.
Richardus Bere	xxxi.
Richardus Whyting	xv.

At page 20. of the same Volume, is this Note;

Constructiones quorundam Monasteriorum.

Constructio Monasterii Glastoniensis Anno Domini	166.
Constructio Monasterii Sancti Petri Westmonasterii Anno Domini	169.
Constructio Monasterii Christi & Sancti Augustini Cantuariæ Anno Domini	598.
Constructio Monasterii Sancti Benedicti de Holme Anno Domini	633.
Constructio Ecclesiæ Monialium in Chichester Anno Domini	653.

Con-

Constructio Monasterii Sancti Botulphi a-	
pud Ykene A°.	655.
Constructio Monasterii de Abbendoniam A°.	685.
Constructio Monasterii Sancti Albani A°.	786.
Constructio Monasterii de Cluniaco A°.	895.
Constructio Monasterii de Ramsey A°.	970.
Eodem anno Introductio Monachorum in Ely.	
Introductio Monachorum apud Sanctum	
Edmundum de Bury A°.	1020.
Constructio Monasterii de Beck A°.	1033.
Constructio Monasterii Sancti Martini de	
Bello A°.	1067.
Constructio Monasterii B. Mariæ Ebo-	
raci A°.	1075.
Introgressio Canonichorum in Ecclesia	
Sancti Botulphi Colloc. vii. Kl. Febr.	
& hii primi fuerunt Canonici Regula-	
res in Anglia A°.	1095.
Constructio Monasterii Sanctæ Trinitatis	
Norwic. A°.	1098.
Introductio Canonichorum in Ecclesia	
Sanctæ Osi the A°.	1121.
Constructio Monasterii de Walden A°.	1136.
Constructio Monasterii de Cogeshale A°.	1140.
Constructio Monasterii de Sibeton A°.	1149.
Constructio Ecclesiæ Canonichorum de	
Waltham A°.	1177.
Constructio Abbatia de Leyston A°.	1183.
Ordo Minorum & Prædicatorum locum pri-	
mitus occupāt. in Anglia A°.	1225.

Remotio veteris & constructio novæ Abbatia de Leystone A°. Domini 1363.

(Pag. 36.) It appears from a Bull of Innocent III. dat. VIII. Kal. Octobr. Pont. nostri anno quinto, that the number of Monks in this House had been 72. and sometime eighty or more, but was then to be only sixty.

Upon an old Register of the Prior and Convent of Ely, I find an account of like nature.

Fundationes quarundam Abbatiarum, Prioratum, & Cœnobiorum de ordine Monachorum in Anglia.

Abbatia Glastonen: fundatur 63. anno ab Incarnatione Christi, & anno ab Assumptione B. Mariæ 15°. Hoc enim anno venerunt duodecim Discipuli in Britanniam majorem missi à B. Philippo Apostolo de Gallia ad prædicandum verbum Dei, quorum primus erat Joses ab Aremathia, qui & Dominum sepelivit. Quibus Rex licet Paganus contulit 12. Hidas terræ in Insula Avelloniæ, quæ nunc Glastonia dicitur, in qua etiam in honore B. Mariæ, per monitionem S. Archangeli Gabriel, de virgis torquatis muros perficientes construxerunt. Qui etiam ibidem diu commorantes & vitam ducentes Monasticam, multis de regno ad eundem locum venientibus, & per eosdem ad fidem Christi conversis, tandem in pace Deo animas reddiderunt. Joses vero sepultus est juxta dictam Ecclesiam cum

cum duabus Phialis plenis sanguine & sudore Christi, quas secum portaverat de terra sancta.

Then follow the Dates of the Foundation of 60. or 70. other Monasteries, all which I shall send you, if you have a Curiosity; but I dare say, you have enough already. How it agrees with your Accounts or with Truth, I cannot say.

Num. XIV.

Out of a Letter, written to me Feb. 26. 17²¹/₂₂. by the learned Dr. John Thorpe of Rochester.

THERE was also one great Cloyster on the north side of this Church incironing a plot of ground, of old time called Warton church yard, whereof Thomas More, deane of Pauls, was either the first builder, or a most especial benefactor, and was buried there. About this Cloyster, was artificially and richly painted, the dance of Machabray, or dance of Death, commonly called the dance of Pauls: the like whereof was painted about S. Innocents cloyster at Paris in France: the meters or poesie of this dance, were translated out of French into English by John Lidgate, Ponke of Bury the picture of death leading all estates at the dispence of Jenkin Carpenter, in the raigae of Henry the sixt. In this Cloyster were buried many persons, some of worship, and others of honour: The Monuments of whome, in number and curious workmanship, passed all othez that were in that Church.

Great
Cloyster
of Pauls.

Daunce
of Paules.

Library
of Pauls.

Pag. 330.
Chapel in
pardon
Church-
yard.

Chappell
at the
North
dore of
Pauls.

Over the East Quadrant of this Cloyster, was a faire Librarie, builded at the costes and charges of Walter Sherington, Chancellor of the Duchie of Lancaster, in the raigne of Henrie the 6. which hath beene well furnished with faire written bookes in Hellem: but few of them now do remaine there. In the midst of this pardon churchyard, was also a faire Chappell, first founded by Gilbert Becket, Portgrave and principall magistrate of this Citie, in the raigne of king Stephen, who was there buried.

Thomas Moore Deane of Pauls before named, reedified or new builded this Chappell, and founded three Chaplains there, in the raigne of Henry the sixt.

In the yeare 1549. on the tenth of Aprill, the sayd Chappell by commaundement of the Duke of Somerset, was begun to bee pulled downe, with the whole Cloystrie, the daunce of Death, the Tombes and Monuments: so that nothing thereof was left, but the bare plot of ground, which is since converted into a Garden, for the pettie Canons. There was also a Chappell at the North dore of Pauls, founded by the same Walter Sherrington, by licence of Henrie the sixt, for two, three, or foure Chaplaines, indowed with fortie pound by the yeare. This Chappell also was pulled downe in the raigne of Edward the sixt, and in place thereof a faire house builded.

Stow's Survey of London, printed in 8^{vo}. in a black letter at London 1603. pag. 329. & 330.

The same Author, in enumerating the Persons buried in St. Paul's Church, has these words; viz. Walter Sherington, in a Chappell without the North dore by him builded, 1457. *ibid.* pag. 338.

This,

This, Sir, is all I can find in my Edition of Stow, concerning Walter Sherington, or the Chantery and Library founded by him; which I have transcribed, with the preceding and intermediate Paragraphs, that you may the better apprehend the sense of the Author.

Num. XV.

Catholics church, Eng.

Formula antiqua nuptias in iis partibus Angliæ (occidentalibus nimirum) quæ Ecclesiæ Herefordensis in ritibus ecclesiasticis Ordine sunt usi, celebrandi. E Missali penes nos secundum usum Ecclesiæ Herefordensis. Characteribus autem vulgaribus usi sumus, eo modo quo & cl. Seldenus in formulis, quas ipse dedit è Missalibus Sarisburiensi atque Eboracensi; quemadmodum & illum imitati abbreviaturas sive vocum compendia fere vitavimus. Quinetiam & id notandum, quæcumque nos characteribus Italicis expressimus, ea quidem omnia litteris rubris in ipso, quem sequimur, Codice eximio signari.



RDO ad facienda sponsalia. Licet matrimonium contrahi potest quocumque tempore anni, consensu legitimo interveniente; de præsentis tamen ipsa solennitas matrimonii prohibetur contrahi, sicut patet per istum versum,

Aspiciens. veterem. circum. qua. ro. benedicta.

i. ab

Ordo Spon-
salium.

i. ab adventu domini inclusive usque post octavas Epyphaniæ. Etiam à Lxx. usque post octavas Paschæ, i. dominica in albis, & à primo die Rogationis, i. feria ii. usque ad septimum diem post Penthecosten exclusive, quia in isto octavo die matrimonium potest celebrari. In aliis vero temporibus anni licite potest fieri & celebrari solennitas nuptiarum. xxx. q. iiii. ca. Non oportet. & in glo. Hostien. & li. senten. iiii. di. xxxii. ca. ultimo. ¶ Statuantur vir & mulier ante hostium ecclesiæ. Stet autem vir à sinistris mulieris, mulier autem à dextris viri, coram presbitero amictu, alba, fanone & stola revesfito. Inquirat primo sacerdos tam de viro quam de muliere, & etiam à circumstantibus, utrum hæc conjunctio inter eos potest fieri, ne scilicet consanguinitate aut aliqua spiritali copula juncti sint, vel vir cum altera muliere, vel mulier ipsa cum altero viro pactum conjugale inierit. *Quibus diligenter inquisitis, interroget sacerdos virum illum ex nomine proprio. N.* Vis habere hanc mulierem, & in legitimam uxorem accipere, ita ut eam, sicut Christianus homo debet sponsam suam, in Dei fide & tua tam in infirmitate quam in sanitate custodire? *Quo respondente Volo: Hoc ipsum inquirat à muliere,* utrum velit hominem illum pro legitimo sponso habere, quoad vixerit, sicut mulier Christiana debet sponsum suum in Dei fide & tua tam in infirmitate quam in sanitate custodire? *Qua*

Appendix.

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respondente Volo: Tunc detur à viro dos mulieri, *Ordo Sponsalium.*
 & ponatur super scutum vel super librum, anulus & argentum sive aurum seu cetera: iubente sacerdote vel pater vel propinquus mulieris accipiat eam & tradat homini per manum dexteram. Quæ si puella est, apertam habeat manum, s. discoopertam. Si vidua est, velatam. Quæ vir recipiat in Dei fide & sua servandam sanam & infirmam, & teneat eam per manum dexteram in sua manu dextera, & dicat in materna lingua sacerdote docente: I. N. underfynge ye, N. for my vbedded vbyf, for betere for vborse, for richer for porer, yn sekeneſ and yn helpe, tyl dey us departe, as holy churche hay ordeyned, and perto y plygth ye my trobbye. Et iterum accipiat eam per manum dexteram in manu sua dextera, & ipsa dicat sacerdote docente: I. N. underfynge ye, N. for my vbedded housbunde, for betere for vborse, for richer for porer, yn sekeneſ and yn helpe, to be bozum to ye tyl dey us departe, as holy churche hay ordeyned, and perto y pbygt ye my trobbye. Post hæc dicat sacerdos:

MANDA Deus virtuti tuæ, confirma hoc Deus quod operatus es in nobis, a templo tuo in Hierusalem tibi offerent reges munera. Increpa feras arundinis congregatio taurorum in vaccis populorum, ut excludant eos qui probati sunt argento. Gloria patri & filio, & spiritui sancto. Sicut erat in principio & nunc
 I. L. quam.

*Ordo Spon-
salium.*

nunc semper, & in secula seculorum. Amen.
Kyrie eleison. Christe eleison. Kyrie eleison.
Pater noster. Et ne nos. Benedicamus patrem
& filium cum sancto spiritu. Laudemus & su-
perexaltemus eum in secula. Laudemus Do-
minum quem laudant angeli. Quem Cherubin
& Seraphin Sanctus, Sanctus, Sanctus procla-
mant. Domine exaudi orationem meam. Et
clamor meus ad te veniat. Dominus vobiscum.
Et cum spiritu tuo.

Benedictio super anulum. Oratio.

CREATOR & conservator humani generis,
dator gratiæ spiritualis, largitor æternæ
salutis, tu Domine mitte benedictionem tuam
✠ super hunc anulum, ut quæ eum gestaverit,
sit armata virtute cœlestis defensionis, & profi-
ciat illi ad æternam salutem. Per Christum.

BENE ✠ dic Domine hunc anulum, quem
nos in tuo nomine benedi✠cimus, ut quæ-
cumque eum portaverit in tua pace consistat,
& in tua voluntate permaneat, & in amore tuo
vivat, crescat & senescat, & multiplicetur in
longitudinem dierum. per.

*Hic sacerdos aspergat aquam benedictam super
anulum, & postea accipiat sponsus anulum cum tri-
bus principalibus digitis. Et sciendum est, quod nun-
quam ponatur anulus in digito secundum consuetudi-
nem, nisi prius benedicatur.*

CUM

CUM isto anulo te desponso, cum isto auro ^{Ordo Spon-}
 & argento te doto, & cum corpore meo ^{salium.}
 te honoro.

*Vel dicat in materna lingua hoc modo, sacerdote
 docente :*

Wys ryng y ye vvedde, and wys gold
 in seluer ych ye geue, and vby myne
 body ych ye honoure. Postea ponat
 anulum in pollicem sponsus, sic dicens: In no-
 mine patris. & ad secundum digitum: & filii.
 ad tercium digitum: & spiritus sancti. ad quar-
 tum digitum: Amen. Et ibi dimittatur se-
 cundum decretum. ¶ Quæro, quæ est ratio
 ista, quare anulus ponatur in quarto digito cum
 pollice computato, quam in secundo vel tercio?
 Isidorus dicit, quod quædam vena extendit se à
 digito illo usque ad cor, & dat intelligere uni-
 tatem & perfectionem amoris. xxx. q. v. c. Fe-
 mine. in fine. Pone quod unus conjunx con-
 traxit cum una virgine vel vidua, & postea con-
 traxit cum alia, vel alter eorum fuerit prius
 nuptus, numquid debent alias benedici? & di-
 catur non. per c. Capellanum. ne benedictio
 detur in secundis nuptiis. quod testatur Am-
 brosius dicens: Primæ nuptiæ tantum à Do-
 mino sunt constitutæ, secundæ vero permixtæ.
 Primæ sub omni benedictione nubentium cele-
 brantur, secundæ vero carent aliqua benedicti-

Rr

one.

*Ordo Spon-
salium.*

one. Sed cum plures benedictiones communes in nuptiis celebrandis, ac super introitum ecclesiæ, super pallium post Missam, super thorum in fero, quæro quæ benedictio sit iteranda in secundis nuptiis? Dicendum est, quod in quadam oratione, quæ sic incipit: Deus qui potestate. & tres benedictiones sunt ibi, quæ idem habent initium Deus. Media autem benedictio omittenda est, scilicet ista: Deus qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi & ecclesiæ sacramentum præsignares in foedere nuptiarum. In ista benedictione agitur de unitate Christi & ecclesiæ, quæ figuratur in primo matrimonio, non autem in secundo. Unde Mathei xix. Apostolus ad Corinthios c. vi°. Erunt inquit duo in carne una. Et extra de bigamis. c. Debitum unius uxoris. & hoc in primo matrimonio. sed qui adhæret pluribus, dissolvit foedus unitatis. Et ideo illa benedictio, quæ agit de unitate, s. Deus qui tam excellenti, &c. omnino est omittenda in his nuptiis. Et etiam tam in viro bigamo quam in muliere vidua, quia caro benedicta trahit ad se carnem non benedictam. Sed omnes aliæ benedictiones dici debent indifferenter secundum Romanam ecclesiam, & secundum Hostiensem, & secundum Thomam Aquinum. ¶ Hæc quæstio erat discussa & determinata in sacro palatio Domini papæ Johannis, & translata in Angliam per magistrum Johannem Hayftede

anno

anno Domini M.CCC.XXI^o. Causa discussionis erat, ^{Ordo Sponsalium.} quia multitudo sacerdotum tunc temporis ad sedem apostolicam pro beneficio absolutionis obtinendo advenit pro benedictionibus secundo nubentibus datis indiscrete. ¶ Sequitur constitutio nova super his Domini Papæ Johannis XXI. Sane volentes antiquum temperare rigorem, concedimus ut presbiter, qui secundas nuptias scienter benedixerit, ad sedem apostolicam ex hoc transire minime teneatur, sed à pœna suspensionis hoc casu à jure introducta per diocesanos eorum possit absolvi. &c. *Hæc oratio sequens, s. Propiciare Domine, semper dicatur super nubentes sub pallio prosternentes, quando-
cunque alter conjugum fuerit alias nuptus, quia non prohibetur in decretis. Sed Deus qui tam excellenti my. non debet dici, si alter eorum fuerit prius nuptus, cum sit benedictio sacramentalis, quæ nullo modo iterari debet, ut extra de secundis nuptiis c. 1^o. & ca. Vir autem. Tunc inclinatis eorum capitibus sacerdos dicat, Benedicti sitis à Domino qui fecit mundum ex nichilo. Amen. Dominus vobiscum.*

Oratio.

DEUS Abraham, Deus Ysaac & Deus Jacob sit vobiscum, & ipse vos conjungat impleatque benedictionem suam in vobis. Qui vivit.

Ordo Spon-
salium.

Alia oratio.

BENEDICAT vos Deus pater, custodiat vos Jesus Christus, illuminet vos Spiritus Sanctus, ostendatque Dominus faciem suam in vobis, & misereatur vestri. Convertat vultum suum ad vos & det vobis pacem. Impleat vos omni benedictione spiritali in remissionem omnium peccatorum vestrorum, ut habeatis vitam æternam & vivatis in secula seculorum. Amen. *Hic intrent ecclesiam. Sacerdos & clerici dicant hunc Psalmum. Beati omnes qui timent Dominum. sine nota, & dicatur usque ad finem. Tunc genuflectant vir & mulier coram altari, & sacerdos stans super gradum altaris verso vultu ad eos dicat: Benedicat vos Dominus ex Syon, & ut videas filios filiorum tuorum pacem super Israel. Gloria patri. Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster. Et ne nos. Sed libera. Salvum fac servum tuum & ancillam tuam, Deus meus, sperantes in te. Mitte eis, Domine, auxilium de sancto. Et de Syon tuere eos. Esto eis, Domine, turris fortitudinis. A facie inimici. Domine exaudi. Et clamor. Dominus vobiscum. Oremus.*

DEUS Abraham, Deus Isaac, Deus Jacob, benedic adolescentes istos, & semina semen vitæ æternæ in mentibus eorum, ut, quicquid pro utilitate sua didicerit, hoc facere cupiant,

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piant, per Jesum Christum filium tuum recu-
peratorem omnium. Qui tecum. Oremus.

*Ordo Spon-
salium.*

RESPICE Domine propicius super hunc
famulum tuum, & super hanc famulam
tuam, ut in nomine tuo benedictionem coele-
stem accipiant, & filios filiorum suorum usque
in tertiam & quartam progeniem incolumes
videant, & in fidelitate semper perseverent, &
in futuro ad coelestia regna perveniant. Per.

Alia oratio.

OMNIPOTENS sempiternus Deus, qui pri-
mos parentes nostros Adam & Evam
sua virtute creavit, & in sua sanctificatione co-
pulavit: ipse corda & corpora vestra sanctificet
& benedicat, atque in societate & amore veræ
dilectionis conjungat. Qui vivit.

Alia oratio.

RESPICE Domine de cœlo sancto tuo su-
per hanc conventionem, ut, sicut misisti
sanctum angelum tuum Raphaellem pacificum
Thobiæ & Saræ filiæ Raguelis, ita digneris Do-
mine mittere benedictionem tuam super ado-
lescentes istos, ut in tua voluntate permaneant,
& in amore tuo vivant & senescant, & multi-
plicentur in longitudinem dierum. Per.

Alia

*Alia oratio.**Ordo Spon-
salium.*

BENEDICAT vos Dominus in omni benedictione, efficiatque vos dignos in conspectu suo. Superabundet in vobis divitias gloriæ suæ, & erudiat vos verbo veritatis, ut ei corpore pariter & mente placere valeatis. Per Christum. *Post hæc introductis illis in chorum ecclesiæ prosternentes eos ad gradus altaris, & statuta muliere ad dextram viri cum. II. cereis in manibus,*

*Missæ Spon-
salium.**Ad missam offi.*

BENEDICTA sit sancta Trinitas atque indivisa unitas, confitebimur ei quia fecit nobiscum misericordiam suam. *Si in tempore Paschæ, dicatur Alleluia, Alleluia.*

Psalmus. Benedicamus patrem & filium, cum sancto spiritu. *Ad hanc missam servetur modus & ordo qui in festis duplicibus, per omnia. Gloria in excelsis. Iste due orationes sequentes dicantur sub Oremus. & sub uno Per Dominum.*

Oratio.

OMNIPOTENS sempiternæ Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, & in potentia majestatis adorare unitatem, quaesumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis.

Alia

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Alia oratio.

Missa Spon-
salium.

EXAUDI nos omnipotens & misericors
Deus, ut, quod nostro ministratur officio,
tua benedictione potius impleatur. Per Do.

Ad Corinthios VI.

FRATRES: Nescitis quoniam corpora ve-
stra membra sunt Christi? Tollens ergo
membra Christi, faciam membra meretricis?
Absit. An nescitis, quoniam qui adhæret me-
retrici, unum corpus efficitur? Erunt, inquit,
duo in carne una. Qui autem adhæret Domino
unus spiritus est. Fugite fornicationem. Omne
enim peccatum quodcunque fecerit homo, extra
corpus est. Qui autem fornicatur, in corpus
suum peccat. An nescitis quoniam corpora
vestra templum est Spiritus Sancti, qui in vobis
est, quem habetis à Deo, & non estis vestri?
Empti enim estis precio magno: glorificate &
portate Deum in corpore vestro. *Graduale.* Be-
nedictus es Domine, qui intueris abyssos & fe-
des super Cherubin. *Versus.* Benedicite Deum
coeli, qui fecit nobiscum misericordiam suam.
Repetatur graduale. Alleluia. *Versus.* Benedictus
es Domine Deus patrum nostrorum & lauda-
bilis in secula. *Si in tempore Paschali contigerit,*
secundum Alleluia erit de Pascha. Alleluia. *Versus.*
Angelus Domini descendit de coelo, & accedens
revolvit lapidem & sedebat super eum.

Se-

*Missa Spon-
salium.**Sequentia.*

ALMA chorus Domini nunc pangat nomina summi Messyas Sother Emmanuel Sabaoth Adonay. Est unigenitus via vita manus omoufyon. Principium primogenitus sapientia virtus. Alpha caput finisque simul vocitatur & est oo. Fons & origo boni paraclitus ac mediator. Agnus ovis vitulus serpens aries leo vermis. Os verbum splendor sol gloria lux & ymago. Panis flos vitis mons janua petra lapisque. Angelus & sponsus pastorque propheta sacerdos Athanatos iskyros theos panton craton & yfus. Salvificet nos fit cui secla per omnia doxa.

Secundum Matheum XIX.

IN illo tempore accesserunt ad Jesum Pharisei, tentantes eum & dicentes, Si licet homini dimittere uxorem suam quacumque ex causa? Qui respondens ait illis: Non legistis, quia qui fecit ab initio masculum & feminam creavit eos? Et dixit: Propter hoc dimittet homo patrem & matrem, & adhærebit uxori suæ, & erunt, inquit, duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjunxit, homo non separet. Credo. *Offertorium.* Benedictus sit Deus pater, unigenitusque Dei filius, Sanctus quoque Spiritus, quia fecit nobiscum misericordiam suam.

Se-

Appendix.

321

Secreta.

*Missa Spon-
salium.*

SANCTIFICA quæsumus Domine Deus
noster per unigenitum tuum hujus obla-
tionis hostiam, & cooperante Spiritu Sancto
per eam nosmetipsos tibi perface munus æ-
ternum.

ADESTO Domine supplicationibus nostris,
& hanc oblationem nostram, quam tibi
offerimus, pro famulis tuis, quos ad statum
maturitatis & ad diem nuptiarum perducere
dignatus es, placatus ac benignus assume. Per.
*Præfatio. Qui cum unigenito. Post Sanctus
prosternant se in oratione extenso pallio super eos
quod teneant iiii. clerici, ad dorsum eorum in sup-
pelliciis, usque ad Pax Domini. Deinde dicto Per
omnia se. f. antequam Pax Domini dicatur.
Fractione facta Eucharistie more solito, dimissa ho-
stia in tribus fractionibus super patenam sacerdos
ad illos conversus & elevata manu dextera super eos
dicat has sequentes orationes sub tono lectionis, illis
interim genu flectentibus.*

Si

Do-

*Missæ Spon-
salium.*



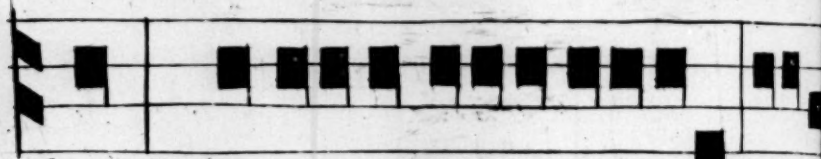
Dominus vobiscum. Oremus.

Oratio.

Propiciare Domine supplicationibus nostris, et institutis tuis, quibus propaginem humani generis ordinasti, benignus assiste, ut, quod te auctore conjungitur, te auxiliante



servetur. Per Dominum nostrum Iesum Chri-



stum. &c. Per omnia secula seculorum Oremus

Deus qui potestate virtutis tuæ de nichilo cuncta fecisti, qui dispositis universitatis exordiis homini ad ymaginem Dei facto, ideo inseparabile mulieris adjutorium condidisti, ut femineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam licere disjungi. ✠ Deus qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi & ecclesiæ sacramentum præsignares in fœdere nuptiarum. Deus per quem mulier jungitur viro, & societas principaliter ordinata ea bene-

benedictione donatur, quæ sola nec per origi-^{Missa Spon-}
 nalis peccati poenam, nec per diluvii est ablata ^{salium.}
 sententiam, respice propicius super hanc fam-
 ulam tuam quæ maritali jungenda est confor-
 tio, tuaque se expetit protectione muniri. Sit
 in ea jugum dilectionis & pacis, fidelis & casta
 nubat in Christo, imitatrixque sanctarum per-
 maneat feminarum. Sit amabilis ut Rachel
 viro suo, sapiens ut Rebeca, longæva & fidelis
 ut Sara. Nichil in ea ex actibus suis ille auctor
 prævaricationis usurpet, nexa fide mandatisque
 permaneat uni thoro juncta, contactus illicitos
 fugiat, muniat infirmitatem suam robore disci-
 plinæ, sit verecundia gravis, pudore venerabi-
 lis, doctrinis cœlestibus erudita. sit fœcunda in
 sobole. sit probata & innocens. & ad optatam
 perveniat senectutem, ut videat filios filiorum
 suorum usque in terciam & quartam propagi-
 nem, & ad beatorum requiem atque ad cœle-
 stia regna perveniat. Per Dominum. &c. *cum*
nota ut supra. Hæc oratio prædicta, s. Propiciare,
semper dicatur super nubentes prosternentes quantum-
cunque alter conjugantium fuerit alias nuptus, quia
non prohibetur in decretis. Sed Deus qui tam ex-
cellenti, non debet dici si alter eorum prius fuerit
nuptus, cum sit benedictio sacramentalis, quæ nullo
modo iterari debet. extra de secundis nuptiis. ca. i. c.
Vir autem. Post hæc revertat se sacerdos ad altare,
& dicat. Pax Domini. Agnus Dei. Tunc surgant
ab oratione sponsus & sponsa, & accipiat sponsus
pacem

*Missæ Spon-
salium.*

pacem à sacerdote, & ferat sponsæ osculando eam, & neminem alium ipse nec ipsa. Sed clericus post ipsum à sacerdote pacem accipiens ferat aliis more solito. Communio. Benedicimus Deum cœli, & coram omnibus viventibus confitebimur ei, quia fecit nobiscum misericordiam suam. Postcommunio.

PROFICIAT ad salutem corporis & animæ Domine Deus hujus sacramenti susceptio, & sempiternæ sanctæ Trinitatis ejusdemque individue unitatis confessio. Præsta quæsumus omnipotens Deus instituta providentiæ tuæ pio amore comitare, ut quos legitima societate connectis, longæva pace custodias. Per Dominum. *Post missam panis & vinum vel aliud bonum potabile in vasculo proferatur & gustent in nomine Domini, sacerdote primo sic dicente. Dominus vobiscum.*

BENEDIC Domine panem istum & hunc potum, & hoc vasculum, sicut benedixisti quinque panes in deserto & sex ydrias in Chana Galileæ, ut sint sani & sobrii atque immaculati omnes gustantes ex eo, salvator mundi, qui vivis. *Nocte vero sequente cum sponsus & sponsa ad lectum pervenerint accedat sacerdos & benedicat thalamum, dicens: Dominus vobiscum.*

BENEDIC thalamum istum Domine & omnes habitantes in eo, ut in tua pace consistant, & etiam in tua voluntate permaneant,
&

& in amore tuo vivant & senescant, & multiplicentur in longitudinem dierum, per. *Deinde* ^{*Missa Sponsalium.*}
benedicat super lectum.

BENEDIC Domine hunc cubiculum, qui non dormis neque dormitas, qui custodis Israel, famulos tuos in hoc lecto quiescentes ab omnibus fantasmaticis dæmonum illusionibus custodi, vigilantes in præceptis tuis meditentur, dormientes te per soporem sentiant, & hîc & ubique defensionis tuæ muniantur auxilio. per. *Deinde fiat benedictio super eos.*

BENEDICAT Deus corpora vestra & animas vestras, & det super vos benedictionem suam sicut benedixit Abraham, Isaac & Jacob. Amen. Manus Domini sit super vos, mittatque sanctum angelum suum, qui custodiat vos omnibus diebus vitæ vestræ. Amen. Benedicat vos Pater & Filius & Spiritus Sanctus, qui trinus est in numero & unus in nomine. Amen. *His itaque peractis, discedat sacerdos & dimittat eos in pace.*

Num.

Num. XVI. See above, in the History and Antiquities of Glastonbury, pag. 65.

E Coll. nostris MSS. Vol. xc. p. 1.

Aug. 16. 1720.

The two following old Evidences were lent me to day by my Friend the Hon^{ble}. Benedict Leonard Calvert, Esq. He had them of his Brother in Law John Hyde, of Kingston Lisle Com. Berks, Esq. (who married his Sister the Hon^{ble}. Mrs. Jane Calvert.)

- © *A Charter of the Prior and Convent of Poghley, by which they grant a Tenement in South-Denchworth to Elias de Bagenore.*

SCIANT præsentēs & futuri, quod Ego W. Prior de Pochhelegh, & ejusdem loci conventus, concessimus & dedimus, & hac præsentī carta nostra confirmavimus, Eliæ de Bagenore, pro homagio & servicio suo, & pro centum quadraginta marcis sterlingorum, quas nobis dedit in gerfumam, totum tenementum, quod habuimus in Suthdencheswrthe, ex dono Amfridi de Feringes, cum omnibus pertinenciis suis, & omnibus quæ nobis vel successoribus nostris inde accidere poterant, sine aliquo retinemento, habendum & tenendum dictum tenementum, cum omnibus pertinenciis suis, perpetue, pacifice, libere, hereditarie, & quiete, de nobis & successoribus nostris, dicto E. & heredibus

dibus vel assignatis suis. Reddendo inde annuatim nobis & successoribus nostris, ipse E. & heredes vel assignati sui, duos solidos sterlingorum in die Pascae, & regale servitium, scilicet scutagium, quantum pertinet ad dimidium feudum unius Militis de honore de Stafforde in eadem villa, pro omni servitio, ad nos vel successores nostros pertinente. Nos vero & successores nostri warantizabimus dictum tenementum, cum omnibus pertinenciis suis, præfato E. & heredibus vel assignatis suis contra omnes. Ut autem hæc nostra donacio firma & stabilis permaneat, præsentem cartam sigillorum nostrorum inpressionibus roboravimus. Hiis testibus, Symone de ¹ Leuek tunc Vicecomite, Alano de Fernha, Rogero de Cuseruge, Roberto de Anvers, Petro de Petingdene, ² Henrico de Tubbeney, Roberto de Afferforde, Stephano Ignard, Johanne Beleth de Eneburne, Roberto de Chadelwrthe, Galfrido de Ac-

1. Leueknore, *ut opinor*. 2. Mr. Calvert informs me, in a Letter dated at London June 2. 1722. that in a Charter of Henry Tubbeney's, he finds Elias de Bagenore, Stephen de Denchesworth and Waren de Hida Witnesses, and that he meets with Johannes Waren de Hida in a Deed the 22. of Edw. the third, which Johannes was the Son of Waren de Hida and Brother to Petrus Waren de Hida, as appears to him by another Deed, tho' without Date. So that Waren de Hida, and the rest of his Contemporaries seem to be in Edw. second's time or thereabouts. Mr. Calvert finds no mention of any other Waren de Hida afterwards, and therefore, rightly, infers, that that seems to be the latest time we can fix his being alive at.

hange,

hange, Ada de Alfleton, Radulfo de Alfleton, Thoma Butun, Sthephano de Denchefwrthe, Thoma filio Adæ de Denchefwrthe, & multis aliis.

Green Wax appendant, and the Impression of the Seals on it, *viz.* on one side the Seal of the Abbey, St. Margaret standing, and some broken Words round her, and on the other, being the back, side, the Prior's Seal, *viz.* his Figure, and round it, ✠SIGIL' WILL' MI PRIORIS DE POGHHELE.

An Indenture constituting John atte Hyde Steward of the Priory of Poghley, with an Inventory of the Goods committed to his Trust.

IN festo ¹ Annonciacionis Sanctæ Mariæ, anno regni regis Edwardi tercii post Conquestum. XL. nono, convenit inter Fratrem Galfridum Priorem de Pougthele & ejusdem loci conventum ex parte una, & Johannem atte Hyde ex parte altera, *viz.* quod iidem Prior & Conventus constituerunt dictum Johannem in Senescallum hospicii eorum, ad inveniendum & sustinendum & regendum eorum hospicium in victualibus, sicut antea sustentari consuevit, & hosbondriam quantum pertinet infra Prioratum de Pougthele, & ad sustentandum & ² reperandum omnes domos & muros ejusdem Prioratus, præter ea quæ ad officium sacristæ pertinent. Et ad omnia ista invenienda & sustinenda

1. Sic. 2. Sic.

nenda tradiderunt & concesserunt dicto Johanni bona sua mobilia infra Prioratum existencia, ut patet per indenturam ¹ hujusmodi anexam. Insuper concesserunt eidem Johanni omnem ² pro sine vasto faciendo dicti Prioratus & ecclesiæ de Chadelworthe, cum tota hofbondria quæ evenire possit de dicto Prioratu de Poughele. Item omnes oblaciones in die Sanctæ Margaretæ. Item totum proficuum ³ maneriarum eorum de Pessmere & Bettone, præter porcionem Canonorum, & totum redditum de Westhenred & Hesthenred, Abyndone, Hesthenney, Faryndone, Wantynge, Ledekoumbe, Sperfalte & Faulore. Item ii. boves pro lardario apud hoccoday, & xii. kebbes ovium post tonsuram per ³ manus Prioris. Item totum pratum de Bemiam & Rouney & Mygham. Item concesserunt ⁴ idem Prior & Conventus eidem Johanni, quod eligat unum fratrem idoneum de conventu in ⁵ foscium, ad ministrandum bona monasterii cum dicto Johanne quociens sibi necesse & expedire videret. Item dictus Johannes concedit & obligat se, heredes & executores suos, & omnia bona sua mobilia & immobilia, in quorumcunque manus devenierint, ad respondendum & computandum annu-

1. The Parchment, on which the Inventory is written, is also indented and fix'd to the other by a slip of Parchment, on which slip part of the Seals are appendant. 2. Here torne out. It should be *proficuum*, I think. 3. *Sic.* 4. *Sic.* 5. *Sic.*

atim in festo annunciationis beatæ Mariæ, vel infra Octabas ejusdem festi, de omnibus bonis & catallis sibi liberatis, ut patet per prædictam Indenturam, & omnia illa bona in adeo bono statu ¹ concervare, sicut ² eas recepit, vel meliori. Et prædicti Prior & Conventus concesserunt, pro se & successoribus suis, dicto Johanni, quod stet in officio prædicto cum suo adjutore bene, quiete & in pace, sine contradictione aliqujus, quam diu ista prædicta fideliter & sine dampno bonorum prædictæ Indenturæ custodire poterit. Et ad omnia ista fideliter facienda & observanda partes prædictæ sigilla sua huic Indenturæ alternatim apposuerunt. Dat. apud Pougthele die & anno supradictis.

Inventarium bonorum & instrumentorum, utensilium atque aliorum necessariorum ³ domus Prioratus de Pougheley, factum in festo ⁴ Annontiacionis Sanctæ Mariæ in Marcio, anno regni regis Edwardi tercii post Conquestum XL. nono. quæ vero bona liberata sunt dilecto nobis in Christo Johanni atte Hyde per hanc Indenturam, ut patet inferius, viz. *in aula & aliis locis.* ii. doceres. iii. bankeres. iiii. ⁵ tabulæ mensalia. iiii. paria trestellorum. iii. formulæ. ii. pelves, cum ii. lavatoriis. *Pannatria.* ii. mappæ meliores. ii. mappæ ⁶ canaby. iiii. man-

1. Sic. 2. L. ea. 3. Sic. 4. Sic. 5. Table=Cloaths. *Et modo quo & lecti-fornia, Bed=Cloaths.* 6. L. canabi.

tilia. ii. manutergia longa & ii. parva. i. falsarium. vi. cocliaria ¹ argentia. viii. tangarda, quorum unum ferro ligatur. i. kouftrel ferro ligatum. x. cifi lignei, cum ii. coverculis. i. candelabrum ferreum. *Celario conventuali.* iii. ² fistæ pro pane. x. cades. ii. tonelli cum fistilo ferreo. *Lardario.* L.iiii. pernæ baconum. xiiii. quarteria bovum. v. buffelli falis. vii. buffelli farinæ avenarum cum. iiiii. vasis ad sale & farinam inponendum. ii. mangii ³ vasa ad carnes salendas. ii. trushyng paneres. *Coquina.* iii. ollæ æ-

1. Sic. 2. L. cistæ. 3. These, unless I am mistaken, were a sort of Stone Troughs, such as that mentioned in the following note, relating to the Nunnery of Lacock in Wilts, communicated to me by a reverend and learned Friend :

"An Original Picture of Sir William Sherington, another of his Lady, by Antonio More, in Mr. Talbot of Lacock's Picture Gallery.

"A large Bell mettall Pot, bigger than Guy of Warwick's at Warwick Castle, now" [1722.] "in Mr. Talbot's Kitchen, belonging heretofore to the Monastery." [See page 735. of my Ed. of *Guilielmus Neubrigensis*, where it is called the Nunns old Boyler.]

"The following Inscription round the middle of it, in a circle :

"A PETRO WAGHEVENS
"IN MECHLINIA EFFUSUS
"FACTUS FUERAM ANNO
"DOMINI MILLESIMO
"QUINGENTESIMO DEO
"LAUS ET GLORIA CRI-
"STO ✱



T t 2

"An

neæ stantes. i. 'urcioli. iii. chausfors. ii. patellæ
 æneæ ferro ligatæ. i. craticulum. i. tripos. i.
 fleyshok. i. micatorium. iii. cultelli, quorum i.
 vetus & debilis. ii. ladella. i. ² morter ænee
 cum pilo ferreo. ii. morteria lapidea cum pilis.
 iii. chargerres. xxxii. platellæ. xxvi. potegeres.
 xv. fauceres peutrini. i. scemer. i. peyl. i.
³ kounel. ii. fryingpans, quorum unum de æneo,
 & alterum de ferro. *Deyeria*. viii. chezenates.
 vi. chesscloyez. i. stop. *Bracatorium*. iii. konuelli.
 vii. Cates. xv. ⁴ kenerus. ii. peyls. iii. Bolteris.
 ii. lepes. i. herdebi. *Granarium*. L. quarter of

"An entire Cloyster; 'tis thought the only entire one be-
 longing to a private Monastery in England.

"The Arch'd roof has a great many Coats of Arms.

"The Infirmary, with the Chappel belonging to it,
 "and the Kitchin, with a peculiar Chimney for the grate,
 "are entire.

"A great deal of painting, and many Inscriptions in
 "the Cloysters, very much defaced.

"The Masons were so unlucky in those pious times, that
 "they made upon one of the Walls the Figure of an Angel
 "playing on a bag pipe, and on another an Angel striding
 "a Barrel.

"A Stone Trough, used for Salting of meat, now in the
 "Cellar, near 3. f. deep, 11. f. or thereab. long, 5. f. over.
 "one entire Stone. Suppos'd by Masons, to have been
 "placed there at the laying the Foundation of the House,
 "there being no visible way how it could be put in after
 "the building.

"Mr. Talbot has a great many original deeds, and
 "charters.

1. *L. urceolus*. 2. *L. morterium æneum*. 3. *An*, Kounel, &
 mox Kounelli: Reel & Reels (ut & Coolers) *vulgo*. 4. *An*, Keveri?
vulgo Kibers. malt,

malt, quarum iii. bracci capiteri. *Grangium*.
 xxvii. quarter dragæ. xxiii. quarter frumenti.
 x. quarter bere. iii. buffelli avenarum. iii.
 buffelli pollen per æstimationem in tols. i. ven-
 tilabrum debile. ii. cribra. ii. ¹ zenez. Item ii.
 carettae ferro ligatae prec. iii. l. cum apparatu
 pro ² funys, & cum apparatu vi. equorum. iii.
 cordæ pro caretis. iii. furcæ pro garbis. iii.
 carucæ cum apparatu viii. boum & quinque
 equorum, & ii. paria ferrementorum. iii. hercæ
 cum apparatu. i. feminine. iii. facci. Item ii.
 secures. i. byl. iii. vangæ. v. tribuli. i. mattok.
 i. how. Item iii. hokes pro garbis. Item ii.
³ veteris cum ii. ⁴ ceris. *In stabulo*. vi. equi prec.
 vi. marc. Item xii. boves prec. xii. marc. Item
 i. taurus. & x. vaccæ. & i. iuvenca prec. vi. li.
 Item iii. annales, quorum. iii. mas & i. fem.
 Item viii. vituli. Item iii. apri prec. cap. iii. s.
 Item iii. fues prec. cap. iii. s. Item xx. porcos
 prec. cap. ii. s. x. porculi. prec. cap. xii. d. Item
 xx. porcelli. prec. cap. viii. d. Item ccxx. mul-
 tones. Item xx. hogestri prec. cap. ii. s. vi. d. tam
 multonum quam hosgastrorum. Item ⁵ angni
 vi. prec. cap. x. d. Item pultria. xi. capones.
 Item ii. gallos & x. galinas. Item ii. ⁶ anceres
 & v. aucæ veteres.

Indorsed in a late hand, *Johannes atte Hyde fa-
 ßus senescallus Hospitii Prioratus de Pogbele 49.E.3.*

1. *An, zevez, i. e. sieves?* 2. *F. funibus.* 3. *Vulgo fetters.*
 4. *F. seris, nisi forsan ferris.* 5. *Pro, agni.* 6. *Sic.*

Operum nostrorum hætenus im- prefforum Catalogus.

I. **A**N *Index of the principal Passages in Sir Roger L'Estrange's Translation of Josephus into English.* Lond. 1702. fol. Hæc versio deinde in 8vo. prodit una cum eodem nostro Indice.

II. Reliquiæ Bodlejanæ: Or, *some genuine Remains of Sir Thomas Bodley.* Lond. 1703. 8vo. Ex Autographis. Prelo mandavit Amicus quidam Londinensis, ad quem Apographum miseram.

III. C. Plinii Cæcilii Secundi Epistolæ & Panegyricus, cum variis Lectionibus & Annotationibus. Accedit vita Plinii ordine chronologico digesta. Oxon. è Th. Sheld. 1703. 8vo.

IV. Eutropii Breviarium Historiæ Romanæ, cum Pæanii Metaphrasi Græca. Messala Corvinus de Augusti Progenie. Julius Obsequens de Prodigiiis. Anonymi Oratio Funebris Gr. Lat. in Imp. Fl. Constantinum Constantini M. fil. Cum variis Lectionibus & Annotationibus. Oxon. è Th. Sheld. 1703. 8vo.

V. Indices tres locupletissimi in Cyrilli Hierosolymitani opera Gr. Lat. Oxon. è Th. Sheld. 1703. fol. ad finem Cyrilli operum.

VI. Ductor Historicus: Or, *a short System of Universal History, and an Introduction to the Study of it. Vol. the first, in three Books, containing, I. A Chronology of all the most celebrated Persons and Actions from the Creation to this Time. To which is premised an Explication of Terms, and other Præcognita. II. An Introduction to History. Wherein an Account is given of the Writings of the ancient Historians, Greek and Roman, with the Judgment of the best Criticks upon them. Together*

gether with an ample Collection of English Historians.

III. *A Compendious History of all the ancient Monarchies and States from the Creation to the Birth of Christ.* Lond. 1705. 8vo. the second Edition. Prodiit item, me infcio, anno 1714. Ad primam editionem quod attinet, alteri cuidam omnino illa est adscribenda. Quin & duo primi libri in secunda & tertia editione sunt item alterius cujusdam auctoris, qui & Præfationem scripsit. Librum autem tertium ipse contexui, veterum Historicorum, Inscriptionum, Nummorum, aliorumque monumentorum antiquorum auctoritate nixus.

VII. *Ductor Historicus: Or, a short System of Universal History. Vol. the second. Containing a compendious Account of the most considerable Transactions in the World, from the Birth of Christ to the final Decay of the Roman Monarchy, and the Establishment of the German Empire by Charles the Great: In three Books, viz. I. A Series of the Succession, and a History of the Reigns of all the Emperors, from the Birth of Christ to the Removal of the Imperial Seat to Constantinople. II. The succession of the Emperors, continued from the Translation of the Empire, to the Reign of Charlemayne. III. The History of Persia under Parthian Kings, and the Persian Race restored, to the Destruction of that Monarchy by the Saracens: The several Kingdoms erected in Europe, by the Francks, Saxons, Goths, Vandals, &c. and their respective Successions: The Life of Mahomet, and the Succession of the Saracen Caliphs: Together with an account of the Foundation of the most considerable Cities, &c. for 800. Years after Christ, with other Miscellaneous Things, not mentioned in the Course of the History.* Oxon. 1704. 8vo. è prelo Lichfeldiano. Prodiit etiam Londini, clam me, an. 1714. Tertium volumen me editurum esse in Præfatione monui. Quem
in

in finem multa ex optimæ notæ libris collegeram. At quo minus pergerem impediit Puffendorffii Introductionis versio Anglicana, quæ ab eo seculo exordium ducit quo definit volumen secundum, & ad nostra usque tempora serie continua historiam deducit.

VIII. *Index to the four Parts of Dr. Edwards's Preservative against Socinianism.* Oxon. 1704. 4to. è prelo Lichfeld. Ipsi auctoris rogatu confeci.

IX. *Index to the Lord Clarendon's History of the Rebellion.* Oxon. è Th. Sheld. 1704. fol. Aliæ item exstant editiones tum in fol. tum in 8vo. Hanc opellam navavi rogatu clarissimi doctissimique viri, Henrici Aldrichii, S. T. P. Ædis Christi Decani.

X. M. Juniani Justini Historiarum ex Trogo Pompeio libri XLIV. MSS. Codicum collatione recogniti, annotationibusque illustrati. Oxon. è Th. Sheld. 1705. 8vo.

XI. T. Livii Patavini Historiarum ab urbe condita libri qui supersunt, MSS. Codicum collatione recogniti, annotationibusque illustrati. Oxon. è Th. Sheld. 1708. sex voluminibus in 8vo.

XII. *A Letter containing an account of some Antiquities between Windsor and Oxford, with a List of the several Pictures in the School Gallery adjoining to the Bodlejan Library.* Edidit amicus quidam (ad quem scripseram) Lond. A. D. 1708. in libro nimirum miscellaneo (in 4to.) cui tit. *The Monthly Miscellany, or Memoirs for the Curious.* Exstat etiam alia editio, auctior & emendatior, omisso tamen Picturarum Catalogo, (quem calamo quoque correxi,) ad calcem Vol. quinti Itinerarii Lelandi.

XIII. *The Life of Ælfred the Great, by Sir John Spelman, Kt. Published from the Original MS. in the Bodlejan Library. To which are added many Historical Remarks, and a Discourse upon an old Roman Inscription*

ption lately found near Bathe. Oxon. è Th. Sheld. 1710. 8vo.

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EDWRD. DI. GRA. REX. ANGL. Z. [for ET.]
FRANC. with a C. for Coventre, upon the King's Breast, denoting the Place of Coynage.

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